

## Boston Promises Reinstatement of Liaison

By Larry Goldsmith

BOSTON — The position of mayoral liaison to the lesbian and gay community, eliminated last June during a series of budget cutbacks by Mayor Kevin White, will be reinstated if the Boston City Council and the Massachusetts State Legislature pass the mayor's latest solution to the city's budgetary crisis, city officials have pledged.

Deputy Mayor Katharine Kane made the promise at an August 12 meeting between city officials and

representatives of the lesbian and gay community, organized by the Boston Tea Party 2½ Committee. Police Superintendent William Bratton and Deputy Director of Policy Management Lisa Severeid also represented the city at that meeting.

The deputy mayor told *GCN* in a subsequent telephone interview that passage of the Tregor Home Rule Petition would enable the city to fund the liaison position.

"There would be more money available — freed up — for this

year's operating funds, which would therefore allow us to hire back various people, one of which would be the gay liaison," Kane said.

The Tregor bill calls for a \$75 million bond issue to offset a projected city revenue loss of \$50 million this year. The loss will result from a court-ordered abatement in property taxes.

The bill proposes to finance the bond issue with a series of new taxes which, according to the mayor's office, "would be paid in

large part by out-of-city people who have been sharing services free of charge." The new taxes include a 2½ percent Boston surcharge on the state's 5 percent meal tax, a 15 percent city excise tax on parking, and taxes on lot and land consolidation and the conversion of rental units into condominiums.

Also included in the bill are provisions designed to place stricter controls on school spending, and a provision which would freeze further city cutbacks in jobs and services until the end of the current fiscal year.

Both the Boston City Council and the Massachusetts State Legislature must approve the bill for it to become law.

Among others expecting to be rehired if the bill is approved are 208 firefighters and 254 police officers laid off since July 1. The Boston Police Patrolmen's Association has endorsed the bill.

Katherine Triantafillou, a member of the lesbian and gay delegation, was pleased with the meeting but expressed concern over the connection of the liaison position to issues of city politics.

"It seemed very clear that they wanted support for the budget," Triantafillou told *GCN*. "I was concerned about getting in the middle of all that stuff . . . If the

thing does not pass, what do they intend to do? They wouldn't commit themselves on that."

Kane told *GCN* it is unlikely that the liaison position will be reinstated if the Tregor bill does not pass.

"The bill has been worked over a great deal and vastly improved," said the deputy mayor. "I wouldn't think there would be anything anyone could disagree with at this point."

However, Councilor Joseph Tierney, citing a report by the Boston Municipal Research Bureau, has maintained that the city could afford to operate without layoffs even without the passage of the Tregor bill.

Councilor Lawrence DiCara told *GCN* that several council members are concerned with provisions in the bill regarding the transfer of funds, and also the disassociation of the city council from "the borrowing of public funds, which is something we've always been a part of."

Also discussed at the August 12 meeting was the matter of relations between the police department and the lesbian and gay community. Police Superintendent William Bratton stated that the police had no policy of harassment against the lesbian and gay community

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## Amnesty International Will Consider Proposal To Adopt Gay Prisoners

By Jil Clark

Amnesty International, a human-rights organization which won the Nobel Peace Prize in 1977, has announced that its Luxembourg chapter is compiling the information on the imprisonment of lesbians and gay men.

The group will present its findings to the entire organization next fall before a full debate over whether persons arrested for homosexual acts should be considered "prisoners of conscience."

Although the organization acknowledged three years ago that people around the world are persecuted and imprisoned for engaging in homosexual activity, the organization did not at that time vote to alter its written statement of purpose to include defense of those persons.

Instead, the Luxembourg chapter was asked to prepare "an overall study of the problem involved in the possible acknowledgement of persons imprisoned solely because of their sexual orientation or nature," Mogens Madsen, a member of the Danish chapter and a gay-rights activist, is coordinating the study.

Ramon Hodel, of Amnesty International in New York, said that the organization "makes a

distinction between persons arrested for distributing gay-rights literature, a violation of free speech, and those charged with a sexual act like sodomy."

Does Amnesty International consider arrests for consensual sexual acts a civil rights violation?

"We have not been able to involve ourselves in that . . . with funding enough for only five hundred cases at one time," Hodel said.

"A lot of people [in Amnesty International] have a problem with accepting the case of a person imprisoned for their behavior," said Hodel. "That would open a pandora's box for people imprisoned for all sorts of things — for adultery, prostitution, et cetera."

The question that will be debated in 1982 is: are homosexual acts an expression of belief?"

Hodel explained that Amnesty International "works impartially for prisoners of conscience, which we define as men, women, and children detained anywhere for their beliefs, color, ethnic origin, religion or language — provided they have not advocated violence. We also oppose the use of torture and the death penalty regardless of the charge."

Madan is expected to urge the

organization at its 1982 meeting to expand its definition of "prisoners of conscience" to include persons detained because of their sexual preference.

Hodel said that, since the time when the Luxembourg chapter was directed to gather more information about imprisoned lesbians and gay men, Amnesty International has taken notice of the open execution of homosexuals in Iran

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## Demonstration Targets S.F. City Attorney

By Scott Brookie

SAN FRANCISCO — In the midst of an uproar over a legal challenge to San Francisco's gay rights ordinance, members of several lesbian and gay groups demonstrated Monday night, August 17, calling for the resignation of City Attorney George Agnost.

Approximately 75 people picketed San Francisco City Hall accusing Agnost of attacking rather than defending the ordinance and demanding, in the words of one picket, that "the city's gay rights ordinance be taken seriously."

The issue arose when a gay man filed suit under the ordinance against the city's War Memorial Board, claiming that he had been fired from his job for being gay. In preparing a defense for the city, Agnost chose to argue that certain provisions of the ordinance are unconstitutional. This move has aroused the ire of lesbian and gay groups, as well as several members of the Board of Supervisors, who charge that as City Attorney, it is Agnost's job to uphold and enforce the gay rights ordinance. They claim that Agnost's action is politically motivated and potentially damaging to gay legislation in other parts of the country as well.

Donald Montwill of the gay/lesbian activist organization Solidarity told *GCN*, "Agnost senses that there's a real change in the political climate, and he's more comfortable coming out now with what he truly stands for than he would have been two or three years ago."

"The Moral Majority is still intent on coming into San Francisco with their battle to defeat the gay rights ordinance, and the ammunition he's providing them with is rather potent," Montwill continued. He added that Agnost's actions could also assist the opponents of the gay rights ordinance in nearby Palo Alto, which comes before the voters in November. "I think it's a lot harder for someone to vote for something when there's a large question raised as to whether or not it could even be considered constitutional," Montwill said.

Agnost will be running for reelection this fall, and several gay groups are considering running a candidate against him, according to Montwill. Agnost is presently unopposed in the race.

Contacted by *GCN*, Agnost defended his actions, saying that he had reservations about the ordinance when it was introduced in 1978 by the late Supervisor Harvey Milk. "Now there's a

backlash because everybody's forgot that in 1978 I told the Board as part of its legislative record that the City Attorney approved [the ordinance] as to form only and not as to legality."

Agnost said he is challenging only the enforcement section of the ordinance, not the entire ordinance. The issue, he told *GCN*, is whether a municipality can create a law under which a private party can seek unlimited punitive damages from another private party. The man filing the suit, Michael Raines, is seeking one million dollars in punitive damages from the trustees of the city's War Memorial Board, which administers the Performing Arts complex. Raines was formerly director of the complex.

Agnost also denied that politics were a consideration in his actions. He told *GCN*, "I don't think my position should be political. I have consciously endeavored not to [use the office for political purposes]."

Supervisor Nancy Walker challenged Agnost's actions, however. In a press release, she stated, "Unfortunately, the City Attorney's conduct in this case is not an isolated incident. The City Attorney wreaks havoc with the legislative process in this city by providing inadequate and unreliable advice to the City's legislative body, the Board of Supervisors, and by picking and choosing the laws he will enforce."

Matthew Coles, who was involved in writing the ordinance, and who is representing Raines, was also critical of Agnost's actions. He told *GCN*, "If I was in a charitable mood, I would say that it's a knee jerk lawyer's reaction. Most lawyers operate on a kind of kitchen sink kind of thinking. 'Whether it's sensible, whether it's right to put this argument in . . . put it in anyway.' Perhaps that's all that's going on with the City Attorney."

"If I was less charitable, I might look to see how often Mr. Agnost

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## News Analysis

## Cable TV Franchise Awarded

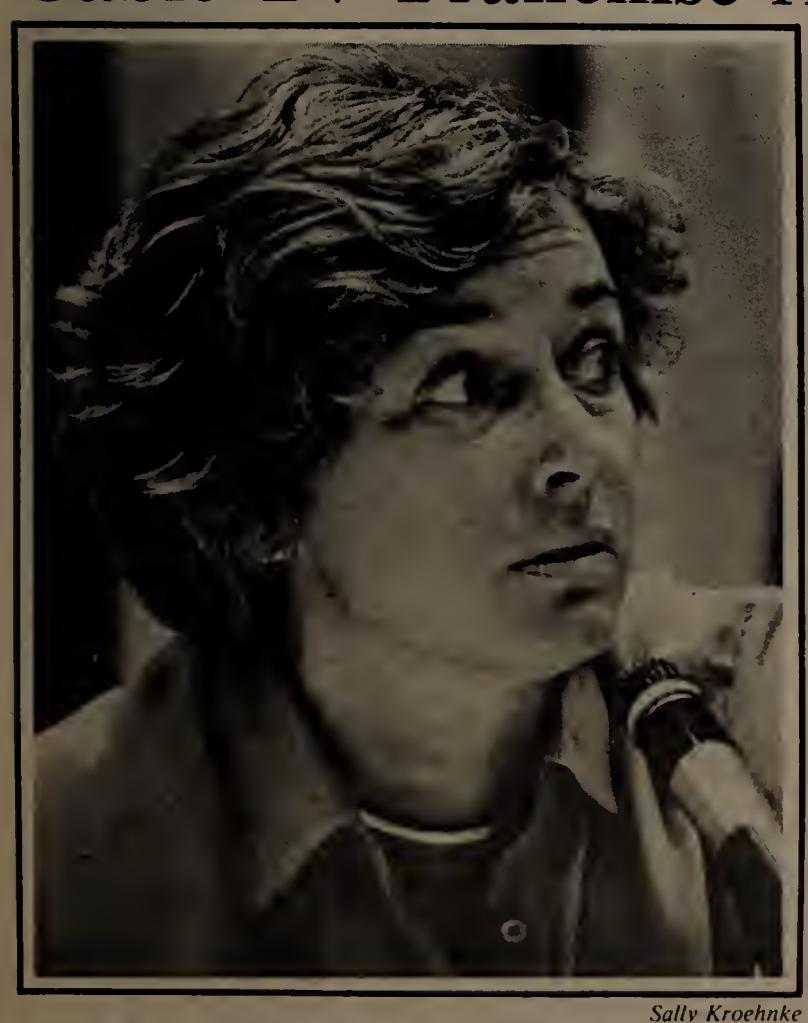
By Wade Nichols

BOSTON — After long negotiations involving lesbians and gay men and other minorities, the on-again off-again cable television deliberations have finally ended in Boston with the announcement last week of Mayor Kevin White that the franchise would be awarded to Cablevision Systems of Woodbury, New York.

The process of awarding the franchise has been drawn out for nearly a decade and has been a source of much intrigue and debate. Donna Garofano, Project Director for Cablevision Systems of Boston, said "We proposed something unique, yet something based on our experience. I'm thrilled the city chose us to implement the plan."

In the short time since the award was announced, Cablevision's plan to provide 52 channels of basic service programming for a monthly fee of \$2 attracted a great deal of attention in every national newspaper. Sheila Mahoney, Vice President of Cablevision System in New York stressed that Cablevision had taken the city seriously on the request for "a system that would be economically accessible to Boston residents and that was a

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Sally Kroehnke

Sheila Mahoney, vice president and director of Cablevision.

# News Notes

## quote of the week

"Memory is to become as disposable as diapers, as transitory as fast foods. History is a threat to movie imagery, so history is limited to today's press release; yesterday's is denied, the day before yesterday's is re-written."

"The enemies of memory, having moved to revoke evolution, now move to revoke the library card. The Moral Majority, its friends in and out of government, know, with a chilling assurance, good from bad, right from wrong. They know the Bible. They invent the Bible. They invent our past to suit their present. They are the quasi-official censors of Movie America. They do not approve of R-rated literature, R-rated movies or television, R-rated lives. They want G. They want goodness and light and white and shady lanes and picket fences and Mickey Rooney as Andy Hardy and Walt Disney as God. They want us, our hearts and minds."

— Jules Feiffer in "Movie America — or, The Past Recaptured," in the July 11 issue of *The Nation*.

## discipline and morale

DENVER — Another lawsuit will challenge the policy of the U.S. armed forces of excluding lesbians and gay men.

According to the Los Angeles *Daily Journal*, the American Civil Liberties Union of Colorado has filed suit against the army over the discharge of Roger Rich, who was released from the service in June, 1977, when he told his sergeant that he was gay.

The army accused Rich of fraudulent enlistment because he stated in a questionnaire that he had not engaged in homosexual activity. Rich, however, says he did not consider himself gay until after his enlistment.

The army holds that homosexuality is "inimical to the legitimate governmental interests in discipline and morale."

## unthinking bible thumpers

DALLAS — Jerry Falwell of Moral Majority, Inc. has turned down a challenge to debate a Methodist preacher of Dallas who claims that he was responding to a "call from God" to demonstrate that "Falwell doesn't speak for all Christians."

The Fort Worth *Star-Telegram* reports that the Rev. Spurgeon Dunnam III, editor of the nationally circulated *Texas Methodist/United Methodist Reporter*, sent a letter to Falwell on July 22 challenging him to debate publicly on abortion and the role Christian leaders should play in the appointment of government officials.

The challenge followed criticism of an hour-long telephone conversation Falwell had with Ronald Reagan the day Reagan nominated Sandra Day O'Connor to the U.S. Supreme Court. Dunnam wrote Falwell that the challenge sprang from "what I consider to be a grossly unfair and inappropriate public reaction on your part to President Reagan's nomination of Judge O'Connor."

Dunnam wrote of his "conviction that you and the 'Moral Majority' have come to epitomize a type of political activity draped in religious terminology which I consider fundamentally at odds in many respects with the gospel of our Lord, Jesus Christ."

A public debate, Dunnam added, might help the public recognize that "not all Christians are narrow-minded, unthinking Bible thumpers who spout anti-ERA, anti-abortion and anti-humanism."

## keep on collectivizin'

FAYETTEVILLE, AR — The Ozark Womyn's Trucking Collective has planned a weekend workshop entitled "Womyn in Collectives."

The planners say that, as the only women's collective in the area, they have long felt isolated and are holding the workshop to share experiences, frustrations, struggles and joys as well as practical information on working collectively.

The workshop will be open to all women who are currently working in collectives or are interested in doing so. Women in collectives which also include men are welcome as well.

The Trucking Collective urges women who want to contribute by facilitating workshops based on their own experiences to contact them so the workshop can be included in the schedule. Workshops already planned will be concerned with power and hierarchy, the position of women of color in collective situations, working with men in collectives, assertiveness, economic survival and how to lead another life outside the collective.

The workshop will be held at the Community Preschool in Fayetteville. All meals and housing will be provided and are included in the registration fee, which will be from \$10 to \$15, depending on the number of participants. An attempt will be made to provide for women who cannot afford the registration fee.

For more information write Ozark Womyn's Trucking Collective, P.O. Box 30, Fayetteville, AR 72701 or call (501) 521-9650 or (510) 521-4920.

## of an indecent kind

LONDON — Four British soldiers will be court-martialed for homosexual acts that are no longer illegal for British civilians.

The *Daily Telegraph* of London reports that the four men will be tried under Section 66 of the Army Act of 1955 for "disgraceful conduct of an indecent kind" for acts allegedly committed in Great Britain and West Germany. If convicted, the soldiers could be imprisoned and discharged from the army.

The *Telegraph* predicts that the trial will be a focal point for protests by gay organizations.

In a different case, gay activists plan to ask the European Commission for Human Rights to rule on a complaint by former soldier John Bruce, who says he was subjected to degrading treatment, imprisoned and discharged after he was accused of having sex with another man while on leave.

## another resource lost

CAMBRIDGE, MA — The Women's Community Health Center of Cambridge has announced that it is closing due to both financial and "long-term structural" reasons.

According to an announcement of the closing, the financial difficulties spring from operating on a minimal financial margin with no resources to depend on during an unusual drop in earnings.

A meeting will be held to discuss the history of the center and the events leading to its closing at 6:00 p.m. on Thursday, September 10 at the Cambridge Public Library, 45 Pearl Street.

The Center can be contacted by calling (617) 267-7573 or by writing them at P.O. Box 411, West Somerville, MA 02144.

## ambiguous protection

WASHINGTON — The Reagan administration has directed the Departments of Education and Justice to drop federal protection of female school and college employees against sex discrimination.

According to the *Guardian*, the move is in response to pressure from within the Education Department itself and is an attempt to evade certain provisions of Title IX of the 1972 Education Amendment, which bans sex discrimination at schools receiving federal money. Officials claim there is adequate protection of female employees in other civil rights laws.

Since 1975, the government has interpreted the amendment to cover female employees as well as students. A number of women have won reappointment and promotions when they demonstrated consistent patterns of discrimination at their workplaces. The amendment has always been interpreted as applying to students.

But Assistant Secretary of Education Anne Graham was recently quoted in the *New York Times* as saying the amendment "was never intended to cover employment." Her statement followed submission of a brief to the Supreme Court last September in which the Department argued that Title IX covered employees "unambiguously."

The change will require the Education Department to alter its arguments in several cases now before the Supreme Court.

## no other choice

DENVER — A lesbian arrested outside a local bar on charges of public indecency has pleaded guilty in exchange for a deferred sentence.

*Double Standard*, a lesbian newspaper in Denver, reports that Michelle Dancel entered a guilty plea in Denver County Court on July 13 because she "had no other choice." Dancel's attorney, Cheryl Peake, told *Double Standard*, "Given the facts and circumstances of the case, a jury, in my opinion, was more likely to convict than not."

Peake added that a deferred judgment is one step removed from dropping charges.

Dancel, who maintains that she is innocent, said she "felt like a traitor for giving in to this."

Dancel was arrested along with another woman on April 25 in front of the Highland Bar and charged with "indecent exposure and fondling the genitals of another person," accusations made frequently against gay men but rarely against lesbians.

## i now pronounce you

SAN DIEGO — Two women who applied for a marriage license here on July 15 as bride and bride were told the license would be issued if the required blood test was performed.

*San Diego Update* reports that the clerk's promise of a license contradicts current law. "It is general knowledge," the paper quotes lawyer Al Smithson as saying, "that same-sex marriages are not recognized as legal in California or any other state."

Smithson said California law was changed several years ago to eliminate the possibility of such marriages. "So far as I know," he said, "the only way for gay couples to gain the inheritance tax advantages of marriage and [block] blood relatives' challenges to wills is through an adult adoption."

## common practice

MEMPHIS, TN — A Memphis organization has charged that a local gay bar discriminates against black people by requiring more ID's from them than from whites attempting to enter the bar.

GAZE, a Memphis gay newspaper, reports that a demonstration organized by the Memphis Committee drew about 40 participants to the Barracks on July 3 and that other persons not in the demonstration refused to cross the picket line.

The Committee had earlier sent both black and white gay men to the Barracks to test allegations of selective carding by doormen. One black demonstrator said that on one occasion white patrons ahead of him in line were allowed to enter with no identification while he was denied entry because he did not have a driver's license.

Members of the Committee told GAZE that such practice is common in gay bars but that the Barracks was singled out "because it is currently the most popular gay bar in the city and because we simply grew tired of not acting on obvious racial discrimination."

The management of the Barracks denied the allegations.

GAZE quotes a bartender at another club as saying, "Most gay bars, particularly the big discos, will allow a certain number or 'quota' of blacks and women into the bar before clamping the vice by asking for a ton of ID's, usually four, with pictures and so forth. If the person can actually produce the required ID's, and a few can, they are generally told that some of the ID's are not acceptable for some reason. I'm not saying any bar in particular does it; I'm just saying that the practice is pretty common."

## like i'm a fag

FITCHBURG, MA — A local police officer has been suspended twice and may now be fired over his refusal to remove his earring.

According to the *Boston Herald American*, a hearing will be held on Friday, August 21, to determine whether Patrolman Stephen Dodge can keep his job. Dodge, who is wearing a small gold stud in his left ear until the recently pierced lobe heals, says he does not intend to wear an earring while on duty once the stud is removed.

Police Chief Francis Roddy has said of Dodge, "He was a good cop. Nothing wrong with his work. But we have to have standards and discipline. If I let one of my men wear an earring, another might come in some day wearing war paint. What do I say then?"

Dodge has commented, "A lot of the guys I work with feel insecure about me wearing an earring. They feel I am attacking the macho-hero image of a cop by wearing an earring. Like I'm a fag because I wear an earring. But my girlfriend loves earrings; thinks they are great. And in some countries, men's earrings are a sign of strength and virility. There is nothing feminine about them."

Dodge said, "I just want to get some of my identity back. . . . The earring is just a little way of doing it."

## the north country

ST. JOHNSBURY, VT — A new support group has been formed for the purpose of developing a community for gay men of various interests and backgrounds living in northern Vermont and New Hampshire.

The membership of the League of Gays (LOGS) has grown to over 70 since its first meeting in February.

Meetings are held every other Sunday afternoon and evening at different locations throughout the North Country: on first Sundays in the Montpelier area, on third Sundays in the St. Johnsbury-Lancaster area. A business meeting is held at 4:00 p.m. followed by a potluck supper and sometimes a program.

Future plans for the group include a fall weekend trip to a lodge near Quebec City.

For more information, write LOGS, Box 703, St. Johnsbury, VT 05819 or call Ron or Peter at (802) 633-4047 or Jon at (802) 626-3618.

A prison project is now being formed to support GCN in its longstanding effort to get free subscriptions to the paper in to lesbian and gay prisoners and also to get books for them to read and penpals to write to. (Every other week there is a prisoner penpal list on the Classifieds page.)

Volunteer help is always appreciated in this and other parts of the project, including doing outreach to women prisoners and researching and informing prisoners of their mailroom and visiting rights.

If you can help with your time or a contribution, it will be appreciated.

Thank you.

# Budget Cuts Will Reduce Women's Studies

By Lisa J. Schwartz

BOSTON—In a move which is expected to change the direction of public education in Massachusetts, state officials informally released proposals last week which will severely cut many programs serving the non-traditional student population, including lesbians, at the University of Massachusetts (UMass) at Boston.

In the wake of a six-million-dollar cut by the Legislature in appropriations to local state colleges, higher education officials have proposed that all part-time faculty members, a majority of whom are women and minorities, should be laid off when their contracts expire on September 1. The plan, conceived by UMass-Boston Chancellor Robert Corrigan

under the advisement of state Chancellor of Higher Education Howard Duff, will substantially reduce programs such as Women's Studies, Latin American Studies and support and training for non-native speakers of English.

Although the departments will continue, they are particularly hard hit by the proposed direction of the budget reductions since they are staffed primarily by part-time faculty. In Women's Studies, for instance, both staff and course offerings will be cut by about half. The director of the program, Ann Froines, and many teachers from other departments who teach in Women's Studies, will not be rehired for the fall. About 50 percent of the courses in the program, including Lesbian Literature, will

therefore be cancelled. Students have been assured that despite the reduction, the program will continue both to offer courses and to grant certificates to those enrolled in Women's Studies.

Many students in Women's Studies, or "concentrators" as they are called, voiced concern about the long-range effect on the program of the cuts. One concentrator summed up the feelings of many women when she said, "It is not just that we have lost many of our resources. The very existence of Women's Studies has begun to serve as a challenge to other departments—English, Sociology, Psychology—to include a feminist perspective. Many of us fear that without the sheer numbers and the strong voice these numbers pro-

vide, other departments will fall back into their traditional pattern of excluding women and women's ideas from their courses. At that point, our education will lose much of its relevance."

A fledgling Latin American Studies program, which has served as a focal point for the support and education of Hispanic students, has also suffered badly under "retrenchment," as the changes have been dubbed. Its director, Susan Schneider, is a part-time faculty member and as such will not be rehired. As in Women's Studies, several courses scheduled to be taught by part-timers are now cancelled. Professor Efrain Barradas, a member of that program and of the Spanish Department, sees the cuts as having the greatest immediate impact on Hispanics in particular and on minorities in general. "The admissions policy of the university has not officially changed, but we are in danger of having a *de facto* discriminatory admissions policy because of the way in which these cuts have been handled."

Barradas explained, "UMass might open the door willingly to non-native speakers and minorities in general, but when you no longer have a structure which provides academic training for these students, many of whom will be lost in courses taught solely in English and by teachers who've not developed a sensitivity to the needs of non-native speakers, then you have effectively created serious barriers to the possibility of their academic success."

Bob Crossley, an English professor, agreed that non-native speakers would be seriously affected by the cuts and added that non-traditional students, those who are older and those who hold part- or full-time jobs in addition to attending school, would also suffer. "They could get so dis-

couraged by trying to maneuver around the disruption of scheduling which results from the canceling of so many classes, that they might give up on obtaining a degree altogether," Crossley said. He added, "We are still a young and fragile institution and it's taken us 16 years to establish a reputation for accessibility and for being more than a school that simply places students in lower-level technical jobs. The size of these cuts and the way they're being implemented places these achievements in great danger."

Karen MacDonald, an art major, agreed with Crossley. "I think it [the budget cut] limits the opportunity that our older working-class students have had here. I think it's just going to turn us into a four-year community college."

The proposals were conceived as a response to the state budget. In early July, \$44 million was appropriated to Boston State College, UMass-Boston, Bunker Hill Community College and Roxbury Community College instead of the \$50 million they requested.

UMass-Boston and Boston State College have been expected to merge for some time now and have been working out the details this past year. With the six-million-dollar deficit falling mostly to these two schools, Duff gave UMass Chancellor Corrigan and Boston State College President McCarthy a chance to work out their proposal for "retrenchment." Under the new plan, in addition to the laying off of all part-time faculty at UMass-Boston, 113 teachers at Boston State will not be rehired and the remaining 150 faculty members will come to UMass this fall. Boston State will then close completely either in September or in January as the two schools complete their merger.

## Council May Add Gay Provision To Austin Fair Housing Law

By David Morris

AUSTIN, TX — A third civil rights ordinance protecting lesbians and gay men will probably be added to the two already in existence in Austin, the only city in Texas with laws banning discrimination on the basis of sexual orientation.

At a lengthy and well attended public hearing held on August 6, a majority of the Austin city council voiced support for a proposal to add sexual orientation and other new protected categories to the city's fair housing ordinance. An official vote was postponed pending further study of the amendment by the city's Human Relations Commission (HRC), the body charged with overseeing enforcement of the ordinance. A vote is expected to be taken in about two months.

Four of the seven members of the council expressed support at the public meeting for the change in the law and a fifth, Larry Deuser, is on record as pledging his support during his recent electoral campaign.

The present fair housing ordinance, passed in 1977, prohibits discrimination on the basis of race, color, religion, sex, national origin and physical or mental handicap. The amendment would add creed, marital status, status as a student, parenthood, age and sexual orientation.

Other ordinances passed in 1975 and 1976 ban discrimination against homosexuals and others in private and municipal employment and in public accommodations. Some 150 of the 900 persons in at-

tendance at the six-hour meeting spoke on the proposed amendment. According to Mary Summeral of the Austin Lesbian/Gay Political Caucus (ALGPC), the first three hours of public testimony were dominated by Christian fundamentalists opposed to the change. She said a well organized effort to pack the meeting had been made by a coalition of Austin churches and that opponents began arriving about 2:00 p.m., four hours before the meeting was to begin. Most supporters, Summeral said, had jobs and could not arrive at the council chamber until later. As a result, straight news accounts portrayed the supporters of the amendment as a small minority.

Janna Zumbrun, a member of both ALGPC and HRC, told *GCN* a group called the Austin Coalition for Decency, which claimed to represent over 40 area churches, was responsible for most of the organized opposition to the amendment.

Fundamentalists, including the Moral Majority of Texas, have reportedly begun a petition drive against the proposed changes. If the drive succeeds in obtaining the required 19,000 signatures, the question could be put to a general vote in November.

By law, the petition cannot seek repeal of the amended ordinance, since the amendment has not yet been passed, and must therefore call for a new ordinance specifically permitting discrimination in housing. "I don't think that will go over very big," said Charles Urdy, one of the councilors supporting the amendment.

anything" about enforcing the gay rights ordinance.

Agnost is expected to appear before the Board of Supervisors within the next few days to request that they seek private counsel to defend against the Raines suit. Such an action had already been suggested by Supervisor Carol Ruth Silver.

—filed from Boston Liaison

Continued from page 1 and offered personally to field complaints alleging any such harassment.

A meeting was slated between members of the Tea Party 2½ Committee and police officials from each district in an effort to improve relations with the police.

Severeid also agreed to a follow-up meeting to discuss issues such as an executive order prohibiting discrimination on the basis of sexual preference, the establishment of a lesbian and gay community center and the appointment of openly lesbian and gay people to volunteer positions on city boards and commissions.

"I don't see how you can promote that [petition drive] other than to say you're promoting discrimination. That seems to me politically to be a very bad move."

Zumbrun said that the fundamentalists claimed the amendment would turn Austin into "another San Francisco" with rampant child molesting, sex in public parks and "sado-masochistic parlors on every street corner."

Proponents of the additions countered that the other two ordinances protecting homosexuals had had no such effect.

There was little discussion at the hearing of other protected categories included in the amendment. Fundamentalists failed to comment on its protecting families by including marital status and parenthood.

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Take Back the Night marches have drawn large crowds in past years.

Betsy Smith

## City Attorney

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has brought action under this ordinance. I would find he never has, in three and a half years." Coles continued, "I might then go to the city civil service commission and see if they tell people that discrimination based on sexual orientation is illegal, or if they go even further and say that you can complain to the City Attorney. And I did that, and I'd find that no, they don't even tell people it's illegal."

"And I might go to the mayor's office and see if they have anything on it, which I did, and they don't. And I might go to the city's human rights commission and see if they have any notices posted . . . and I did and they don't."

"And if I were to look at all those things . . . I might think that the City and County of San Francisco doesn't take this at all seriously." Coles included Mayor Dianne Feinstein in his criticism, saying that neither she nor Agnost "have ever lifted a finger to do

## Women Protest Sexist Violence

By Nancy Wechsler

BOSTON — This city's fourth annual Take Back the Night (TBTN) March will be held on Saturday, August 29.

The march is organized by the Take Back the Night Coalition, made up of women's groups working on issues of violence against women. The Coalition includes: Asian Sisters in Action (ASIA), Boston NOW, The Jamaica Plain Women's Safety Caucus/Citylife, Dorchester Greenlight, La Colectiva, The Portuguese Women's Group/Somerville, the Women's School and Women Against Violence Against Women (WAVAW).

According to march organizers, the purpose of the demonstration is to educate the public about violence against women, to help make connections among women and women's groups concerned with victims of violence and to "recognize, celebrate and renew women's strength and leadership in the

struggle for freedom.

"We march to show our communities that we are building a movement to end violence against women. We come together angry at our living conditions, joyful of our growing sisterhood, and mourning our murdered and abused. We march to affirm the right of lesbians to live and work in safety and the right of all women to express our sexuality. We march to combat sex, race, and class discrimination and violence."

There are six branches of the march, all of which will converge at Clemente Park in the Fens for a rally at 9:30 p.m. The six march routes are to enable women to march through their own communities. Women will leave at 7:00 p.m. from the Boston Common, Allston/Brighton's Union Square in Allston/Brighton and Johnson's Playground in Jamaica Plain. Cambridge marchers will leave Edward J. Sennott Park at

6:30 p.m. and Dorchester women will leave Town Field in Field's Corner also at 6:30 p.m. Somerville women will be leaving from Union Square, Somerville at 6:00 p.m. Speeches at the rally will be in Chinese, English, Portuguese and Spanish. All speeches will be ASL interpreted for the hearing impaired. The rally is wheelchair accessible.

While only women will be marching, men supportive of the goals of the march will be leafletting along the march route and providing support services such as childcare. Men are free to come to the rally after the march. In past years men organized candlelight vigils along the march route to show their support. Men interested in learning more about how they can participate in TBTN are asked to call OASIS (617) 776-3452 or Metropolitan Community Church (617) 523-7664.

# Community Voices

## double standard

To the Editor of *GCN*:

I admired and was moved (and angered) by Jack Kunsman's "Prisons Under the New Right" but must take issue with one of the pieces of evidence he offers as central to his argument.

He writes that "in prison, if you suck a man's dick, you are a faggot; however, if you are having your dick sucked, you are a 'macho' man. . . . But that is the basic philosophy of today's society. . . . The American justice system applies only to those who can afford to pay the high price of a bribe. All others must suffer."

The evidence is clear that this double standard in male homosexual relations, of which Kunsman justifiably complains, was not originated under today's New Right. It has existed in Western culture for thousands of years. I cite three sources of evidence from disparate cultures:

A few years ago *Fag Rag* published a very insightful article about gay life in Argentina. It made the same point Kunsman does: there is a myth throughout the Latino world, whether in Iberia or Central and South America, that as long as one is the *insertor*, one is a *man*; only if one permits men to use one as the *insertee* has one sacrificed one's male privilege and *voluntarily* permitted oneself to be used as a woman, thus opening oneself up to unmitigated scorn.

Then a few years ago a Norwegian gay anthropologist friend of mine, working professionally in Alexandria, Egypt, wrote eloquently about the extreme difficulty of being able to form an honest, loving relationship with an Egyptian gay man. The latter are so terrified of being perceived as mere contemptible women, that they cling to the fantasy that they are only *insertors*, not *insertees*, and this messes up the possibility of a healthy gay relationship.

Finally — and this was a sensational discovery for me — Dover details in his definitive work, *Greek Homosexuality*, that Athenian youths were supposed to suffer the attentions of "older" (beginning in their twenties) swains. As long as the youths only permitted the others to fondle or suck them, but did not permit the suitors to insert into them, the youth could keep his reputation and self-respect as an upstanding citizen of Athens. But if he should suck the swain — in other words, take on the role of *insertee* — then his reputation would be seriously damaged. It is clear from the text that Dover believes that the public evidence about what went on was very different from what took place in private sexual relationships.

So, much as I would like to join Kunsman in blaming the New Right for the outrageous inequality (and slander on women) of the *insertor*-*insertee* myth, I'm afraid the historical-anthropological evidence is too clear.

Sincerely,  
Richard Steinman  
Whitefield, ME

## ain't i a feminist

Dear *GCN* and Jean Segaloff,

I am writing in response to Jean's article on "The Myth of the Feminist Male." And in response to a few upset gay men who discussed the article with me. I agree that men who call themselves just as oppressed by sexism as women are just doing the typical male thing of the need to be on top, be in the spotlight. But I strongly feel that if a "person" is aware of women's oppression by men and is helping to change the sexist culture and institutions that oppress us — that person should be recognized, man or woman.

One of the men feels he's a feminist. "So what are you doing about it?" I ask. "Oh, I'm supporting the women's movement." So I ask again, "What are you doing for the movement?" Men, or women, who are not helping to make change shouldn't call themselves feminists. That's where my anger lies. And for the people who showed up at the "Men Abuse" speech to protest its stupidity, the men there should be given credit to.

Last but not least, I have never been foot-bound, had a clitoridectomy, or been force fed in prison, and ain't I a feminist?

Jennifer Buchwald  
Martha's Vineyard, MA

## cross-continental chess

Dear Friends,

I am writing to let you know how much I enjoyed the piece in the latest Book Supplement comprising a transcribed conversation between Andrea Loewenstein and Michael Bronski. I have always liked these two contributors to *GCN* for their thoughts and feelings (with which I frequently agree) and for their articulateness. However, this piece was particularly good, and I wanted to take the time to write and say that I think the transcribed dialogue style is a good one and one particularly appropriate to *GCN*.

All too often it seems that we suffer a harmful polarization within our community. Indeed, there are times that many wonder if we even constitute a community. Part of this comes, I believe, from the fact that the dialogue process among ourselves happens so slowly. Someone writes an article or a letter or a review; then those who disagree (either totally or with one or another subtlety) write their letters and articles in response (I have done this); then others add their opinions; the original reporter may respond, as well as those involved in the events on which the reporter was commenting; and on it goes. This is fine, but I am always left with the feeling that everyone involved may have had more in common with each other than they perhaps realized. The format whereby each person writes a full piece by oneself and then everyone else responds individually leaves a lot to be desired. A chess game carried on by mail between Topeka and Montpelier is one thing, but honing our political and social understandings that way is probably a losing proposition.

For this reason, I strongly urge *GCN* to encourage more of these transcribed conversations. Let us readers share those moments when those involved in events get together to find common ground which they share with each other. I can imagine that this might have been a good way to report on such recent happenings as the International Conference of Lesbian and Gay Jews, the problems concerning the women's music distribution network, and so on. I think that format would more clearly illuminate the issues for the readership, and especially so for those in faraway places who know no more about things than what we read in the papers.

Gayly yours,  
Bob Schwartz  
Norfolk, VA

## the truth about prison life

To Those with Interest:

I write to the *GCN* and its readers in regard to articles by Jack Kunsman (i.e., "Prisoners Under the New Right," Vol. 9, No. 3, and "On the Inside Looking Out," Vol. 9, No. 4).

As I read the articles, I came to realize that there is more truth within them than one could understand — that is, unless one's been, or presently is, confined by the walls. Both articles have illustrated in factual color the atmosphere of prison life for the gay individual.

I say this not from hearsay or such vines of gossip. Quite the contrary, I speak from the heart of observation and past experience. I have witnessed, over the past five years, many forms of such brutality and chicanery tossed on the unsuspecting behind the prison's walls.

While it is true some of us who are gay can cope and defend ourselves under the given situation, there are many, if not more, who cannot defend themselves out of fear brought about by not understanding their surroundings and its characters.

Prison is a lonely place — especially if one is gay. "On the Inside Looking Out," it is as Jack Kunsman said: "lonely existence without any of the human emotions of interacting with our own except in fear and hate."

Sincerely and Respectfully yours,  
Allen King 80390  
Station A West, U-3 17/2  
Nashville, TN 37203

## pornography and the lawyers guild

Dear *GCN*,

I would like to take this opportunity to respond to the Lawyers Guild Women's Committee letter (see *GCN*, Vol. 9, No. 6) criticizing a remark I made in the first part of the interview I did with Gayle Rubin and Pat Califia. I have a lot of respect for the Guild, and have worked with some of their members in past years on issues of grand jury abuse and FBI harassment. I am not totally unfamiliar with either the Guild's work, some of their members, or their internal debates around the issues of pornography.

Some of their anger, or distress, at my "off the cuff" comment in the interview is justified. However, I was surprised by the tone of their letter as well as by the fact that they singled me out to criticize, instead of dealing with the issues raised by Pat and Gayle. I would like to hear more from the Guild about how they feel about their pornography resolution.

I would also like to say that while they lash out at me in their letter, they thank *GCN* for printing their resolution. Printing the resolution was as much my doing as anyone's at the paper. It seemed an important part of the article, so that people could read it and decide for themselves how they felt.

Let me say that while I was doing the interview I had not yet read the Guild resolution. Pat and Gayle did have a copy of the NOW resolution mentioned in the article, and I had read that before the interview. My comments about the resolutions come after Pat and Gayle have explained their objections and talked about what they think their effects will be. My remark is bouncing off of what they said, and feeding it back to them in an attempt to continue the flow of the interview. I think when I made the remark *I was thinking most of the NOW resolution*. But, of course, there is no way of anyone knowing that from how I wrote it. I believe NOW is continuing its tradition of trying to be a more mainstream, respectable organization. Supporting boy-lovers, public sex, porn, and s/m just doesn't help that image. I should add that I am heartened by their work, as of late, against the human life amendment.

I came back to Boston in March and visited the Guild office. I picked up not only a copy of their resolution on pornography, so that *GCN* could print it, but several issues of their paper which contained some interesting debates around the issues raised by the resolution. I remember feeling when I first read their resolution, that it wasn't as bad as I thought it would be. I still disagreed with it, but it did seem different from the NOW resolution. At that point I perhaps should have gone back through the interview and changed what I said — slightly re-worded it to better reflect my feelings about the two resolutions. But I did not think to do it. I was caught up in the crunch of trying to get it all ready for publication, and edit it down, not add more explanations to it. At some point you get so sick of what you are writing that you don't really see it clearly any more.

So, what, after all this, do I think of the Guild's resolution on pornography? I still really disagree with it. It is an interesting attempt to be against pornography while also trying to be pro-gay/lesbian liberation, for sexual freedom, and against the right-wing anti-sexuality movement.

But I don't think they pulled it off. The resolution reads like it is a compromise trying to please everyone.

The Guild resolution tries to do what perhaps cannot really be done — define pornography separate from erotica. They say that for "purposes of this resolution, pornography is defined as sexual material depicting violent, coercive, or non-consensual acts. . . ." But what is seen as violent porn to some, may be merely some forms of s/m porn that would be erotic to others. Who is to decide what is bad porn and what is good porn?

The Guild resolution also argues that pornography is "in and of itself, violence against women and children . . ." I just don't think I agree. Pornography is fantasy for sexual arousal. Rape is rape. Wife abuse is wife abuse. I think porn reflects things about our culture, much of which I don't like, but it doesn't in and of itself cause violence, nor is it, in and of itself, violence. I don't mean to imply these issues are clear cut. I do think it gets complicated when you think of the thin line between objectification, psychological violence and physical violence — between porn, sexist ads, billboards, TV shows, and movies. The question is, what tactics are appropriate for dealing with violence against women? What are acceptable targets for our anger?

The Guild says the primary method to be used to "defeat pornography is through education and economic actions such as boycotts and picketing." The Guild resolution is very clear. It condemns pornography. It urges its members to defend those who take direct action against pornography, and urges its members not to defend pornographers.

I think boycotting or attacking porn stores is the wrong target, and too much misplaced energy has already gone into this whole area. Better we should spend our energies developing our own porn, building our own movement for sexual liberation, fighting for sex education in the schools, fighting for the right of women to abortions if they so choose. We need to fight for good quality child care, health care, and good jobs for everyone. Better than spending our energies fighting against pornography, some of which some of us like and some of us don't like, we should spend our energies doing massive public outreach on gay/lesbian and hetero-sexuality.

The Guild resolution encourages the anti-porn movement. The anti-porn movement, in the end if it continues to grow, will be a threat to papers such as *GCN*. While the Guild would certainly not define *GCN* or Canada's *The Body Politic* or most other gay/feminist publications as pornography — the government already has (as in the *Body Politic* case) or may some day soon. If this were to happen I have no doubts that the Guild would offer its support and energies to defend *GCN*. But in the meantime, the anti-porn movement brings the day closer when we might need that kind of defense. The anti-porn movement does this by creating, along with the right-wing, a public climate that will allow for more harassment, attacks, and successful state prosecutions of anything the government chooses to define as pornography.

Sincerely,  
Nancy Wechsler  
Somerville, MA

## misogynist trash

To the Community:

On Thursday night, August 13th, a group of friends and I went into Prelude at approximately 9:30. As we paid the cover at the door, the woman who took our money told us that a movie was playing on the dance floor and would be over shortly. We were intending to dance and so decided to wait for the music to begin.

As I watched the last ten minutes of the movie, which I later found was entitled "Emanuelle Around the World," I became increasingly shocked, dismayed, and angry that such blatant misogynist trash was being exhibited in a space which I had previously identified as being safe and enjoyable for women. The scene which I saw, before having to leave the room, showed in detail the stripping of a woman by two groups of men, male politicians and working class men. They force the woman to dance; she is reluctant at first, but, ah, true to form, gives in and then really en-

joys herself! The working men get closer and closer to her, as the politicians stand around her clapping and leering. The camera moves from her classic blond head and concentrates on her anonymous breasts and vagina. As the working men begin to gang rape the woman, the politicians run from the scene and the audience is left with her screams of sadistic pain. What happens next I do not know nor care, as by this point I left.

The showing of this film anywhere is inexcusable, and to have seen less than ten minutes of it in Prelude angers me to a point of rage. Whoever decided to put forth such a dangerous endorsement of every misogynist principle we are all in struggles against owes the patrons in Prelude and everyone an apology and statement of responsibility.

In struggle,  
Deb Whippet  
Boston, MA

## Gay Community News (GCN)

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# Speaking Out

## Men, Sexism, and Language

By Shepherd Bliss

"The Myth of the 'Feminist' Male" in the August 1 GCN caught my eye just as I was to return to California after a few weeks in Boston dealing with some of the same issues raised in this stimulating article. This "Speaking Out" piece reminded me of on-going discussions we've been having in our state-wide California Anti-Sexist Men's Political (CAMP) caucus. Many of us object to the term anti-sexist for our group because it is negative and says what we're against but not what we're for. Some CAMP members have suggested "Feminist Brotherhood," which has raised some of the same objections voiced in your article. So what can we men who are anti-sexist and pro-feminist call ourselves?

I recall the elation I had at the June 28 Lesbian and Gay Pride March in San Francisco among a quarter of a million people with our ten person long lavender and red banner proudly declaring our anti-sexist politics, much to the pleasure of the people watching the parade, perhaps the most political in the ten year history of the San Francisco event. Our chant, "Hey, hey, ho, ho, patriarchy has got to go!" was met with roars of approval, by both men and women. Rather than being threatened by what these men were saying in the streets in support of women, our sisters accepted our support and our willingness to fight together in a common struggle against sexism.

I do not personally call myself a "feminist man," though this designation is a popular self-description among many in the young and growing Men's Movement of which I consider myself a part (by which I do not mean Alan Alda nor the man who spoke "last year in Cambridge on 'Man Abuse'"); he was from a group called the "Free Men," which is anti-feminist. I do call myself pro-feminist. But my reasons for not using the term feminist are not the same as those of the article's author. I believe that what is happening among a small but growing number of men today in support of feminism and for a new masculinity is unique (though it has some history) and needs a specific word to describe it. That word has not yet emerged. Certainly it will not be the sarcastic labels your article suggests — "sympamasu-feminists" or "PEEPS"; nor will it be masculinists. I have been talking to my poet and musician friends about the importance of our developing a word to describe ourselves. (A note: The use of the Spanish word *macho* to refer to the chauvinist male whom we reject has been objected to by many Latins as racist; the use of a Spanish word in an otherwise English vocabulary brings up the stereotype of the Latin male as the model of all that is bad in men.) So not only do we need an appropriate word for what we are for, we need to challenge one of the words for what we are against.

I object to the article's a-historical analysis, like the first line, "Men who sympathize with women's wish for equality and who are against sexism, rape and violence toward women have arrived." Such men always existed! Men have long been involved in feminism, including the abolitionists of the last century and individuals like the husband of Virginia Woolf, Leonard. This "Speaking Out" article assumes that "feminist" is the private property of today's women's movement, U.S. style. Not so. Feminism is a universal expression, pre-dating today's movement, and likely to have new expressions in the future — differing from culture to culture — and cannot be possessed by any group. Feminism is no one's private property; it is a broad, inclusive term, which can include even (heaven forbid, aren't they the enemy) some men.

Not only is the article a-historical, it is too narrowly North American. It is simply untrue "that most men have not had the opportunity to feel (subjugation) directly." Most men in the world today are third world men of color and/or workers; they are thereby

subjugated by racism and/or classism, which can be as deadly as their ally sexism.

The perspective advanced in this article serves patriarchy's need to keep men and women fighting against each other — the historic Battle of the Sexes — rather than all together in a common anti-sexist struggle. While I would not use the term "feminist" to refer to men, I would maintain that a growing number of men are entering a common struggle with women against sexism. And not just because we support women. Nor because we as a group are as oppressed by sexism as are women. Sexism clearly oppresses women and gay people; it also damages men in certain systematic ways. For example, men die nearly ten years earlier than women in this country, suffer five times more successful suicide, three times more alcoholism and heart attacks, and a variety of safety and health hazards. My conclusion is not that men are as oppressed as women are by patriarchy, but I would contend that the sexist division of labor (which privileges men economically, politically, and socially) damages men in terms such as our health, and our capacity to live full, loving lives in contact with other men, women, and children. Because of this objective reality, men can become material allies with women in a common struggle. To differentiate how men experience patriarchy from how women experience it, I use the term "oppression" to refer to sexism's impact upon women and "alienation" for its impact upon men.

I'm not asking women to trust men on the basis of our past deeds as a group. Nor am I claiming the right to the designation "feminist." But I do want to challenge the tone of this article which suggests that men are hopeless and always out to rip-off women. I ask you to look at the following: the work of anti-battery and anti-rape groups like Emerge in Boston and Raven in St. Louis, publications like *M: gentle men for gender justice*, and the new men's music seen in the work of Willie Sordill, Charlie Murphy and Geoff Morgan. We of the Men's Movement, some of whom call ourselves "feminist," are not "women's movement snatchers." But we do support the women's movement.

It is simply not true that "a man has nothing to lose as a 'feminist'." How much support can he expect? From other men or women? He might lose his job when he acts on those principles; I know. What security is there in being a "feminist man"? Men also receive blows from patriarchy when they take anti-sexist actions, when they do not act like "real men" — refusing to fight in their wars, at times doing what has been described as "women's work," staying at home with the children, etc. No, it's not enough. Sexism has left a legacy of centuries of pain which all women bear as scars, etched into their souls. Our responsibility as men today is not to moan in guilt over how bad men have been and continue to be to women, but it is to try to be the best possible man we can be under the circumstances, to join with other men to fight sexism, and to ally with those women who are still willing to work with us.

If anyone has any ideas on what word we can use to describe the emerging anti-sexist and pro-feminist men, please write me at P.O. Box 1133, Berkeley, CA 94701.

"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under five pages in length. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108.

## Community Voices

### who are our enemies?

Dear GCN —

I am writing regarding the article "The myth of the feminist male" (GCN Aug. 1). Two days previous to reading this article I had a conversation with two male friends who are politically active in the men's movement and the gay rights struggle. We all agreed that we didn't find the use of the phrase "feminist men" appropriate for us personally and chose instead the somewhat unwieldy phrase "pro-feminist, anti-sexist men." However, I do not feel that other men who use the term are necessarily wrong and to be mistrusted. There is a history of men in this country committedly supporting and struggling with women for justice. During the Abolitionist struggles of the early 1800s such men as William Lloyd Garrison and Wendell Phillips fought for the rights of women. Angelina Grimke, one of the leading feminists in U.S. history, married a man who instead of taking the usual sexist wedding vows denounced patriarchy and rejected the male privilege given to him by these vows. These men and some men today believe that feminism means: women deserve the same political, social, and economic rights as men. Anyone who believes that idea is a feminist. They don't see it as defined by biology.

This article dangerously lumps enemies and allies together by not clearly identifying who these men are that are "women's movement snatchers," who claim to be just as oppressed as women, and who demand "equal rights." I strongly disagree with these men. They may be hurt by the system they have created but they are not oppressed by it as women are. Unfortunately many of the men with this mistaken ideology have not left it as just an idea but have organized themselves into a reactionary movement which attempts to co-opt the women's movement as well as the small but growing pro-feminist, anti-sexist men's movement. This group, which calls itself "Freemen," exists to preserve male privilege and blames women for their "oppressed" condition. They are not feminists by any stretch of imagination.

Early in June the seventh national men's conference occurred at Tufts entitled, "Reweaving Masculinity." Seventy workshops, music, theater, and panel discussions filled the four day event. The workshop subjects ranged from the damage patriarchy does to men, women, and our society (and ultimately the world through war and imperialism) to workshops on how men can concretely support women by forming organizations that fight rape, battering and fight for abortion rights, etc. Groups like Emerge in Boston have been born out of the kind of work done

by men who come to events like this one. Emerge is a counseling center for men who batter and has gone a long way towards educating the public about this enormous problem which most men seek to deny.

Clear stands have been taken at these conferences against sexism, homophobia, rape, battering, and all forms of patriarchy as it manifests through capitalism, imperialism, and racism.

This differs greatly from the men referred to in the "Speaking Out" article and from the Freemen. One of the leadership of Freemen requested a platform and workshop time at the conference and was denied because their politics are utterly inconsistent with the conference. This raised debate at the conference about free speech and equal time for all views. My attitude was we wouldn't let the Klan speak at a civil rights rally and we shouldn't let these people air their sexist views at this conference. Not surprisingly this group receives ample coverage for its politics. While the Seventh National was going on here in Boston, Freemen held a conference in Houston. Their conference was carried in a big way by the national press (the press is dominated by men who have a lot of power to hang on to and Freemen doesn't threaten them at all). Meanwhile the conference here attended by over 500 was largely ignored, except for one rabidly sexist, and homophobic trashing job done by the *Globe*. (GCN ran an excellent feature by Joe Interrante in a recent issue.)

While it is undeniably true that men have not, by and large, shown themselves to be women's allies in the past (or present) we must not fail to recognize the growing "movement" of men that are changing and firmly supporting feminism.

I feel that we are at the beginning of the end of the era not only of patriarchy but of capitalism and U.S. domination of the world. That means that the forces in control now are going to fight against progressive change more fiercely and desperately than ever. We need to isolate those reactionary tendencies and separate them from the progressive ones. Otherwise potential male allies may be lost to such groups as Freemen or simply turned away from any struggle because they are wrongly identified as an enemy.

Men must work with each other to understand and give up their roles in perpetuating patriarchy. The damage done to men (by their own laws and wars) and in turn done to women in an even more inhuman way must be repaired in order to become healthier and more responsible human beings.

While it is necessary for men to work with oth-

er men in order to make many of these changes and to understand that it is not women's job to change men, ultimately it is necessary for women and men to work together to overcome sexism, homophobia, racism, and capitalism which are inextricably connected.

Only by being clear about our politics and by demonstrating through concrete actions will we all know who are our enemies and who are our allies.

Michael Hussin  
Cambridge, MA

### gay jewish conference

Dear Editor:

I wish to express my disappointment with your publication of Susan Haverson's meaningless and distorted article on the Sixth International Conference of Gay and Lesbian Jews. I was one of 18 members of Am Tikva, Boston's gay and lesbian Jewish organization, to attend the conference. All of us found the conference to be a special experience of learning and sharing our feelings and experiences as gay and lesbian Jews. While many of us encountered some difficulties with one or another event or workshop, our overall experience was excellent. There was an increasing sense of family and community as the conference progressed and a growing confidence in our ability to accept the differences among us. Despite our political differences, a common purpose and heritage drew us together.

I was especially proud to represent Am Tikva, which has gained a reputation at past conferences as very activist and progressive as well as an example of the ability of gay men and lesbian women to work together and learn from each other.

What I most object to in Ms. Haverson's article is her dwelling on insignificant and unpleasant experiences she had, without putting the major events of the conference in perspective. The fact that an expanding network of gay and lesbian Jews has been formed is a very significant development, not to be overshadowed by a few negative personal impressions. More facts on significant events and issues would have been more appropriate to the title of her article.

Her remark that she resented displays of affection among the men is really her psychological problem and of little interest to most gay men and lesbians who take pride in expressing affection for each other and who enjoy the free atmosphere

of events like the conference.

With respect to her report that sliding scale fees were voted down as a result of unfair treatment by the chair, the following should be said: the two co-chairs were very fair on all resolutions. In fact, one was a woman from Boston who strongly supports sliding scale fees. That many of the supporters of sliding scale fees were already packing to go home speaks as much of disinterest as poor scheduling. This apparent disinterest supports the argument of a woman from LA who spoke against a sliding scale — that the fees are low enough that it boils down to a question of priorities and that those who care about the conference will come. While I don't accept that argument, I do resent the fact that other supporters of a sliding scale thought it to be so unimportant that they missed the session. Ms. Haverson's second hand misinformation about this and other issues raises questions about her qualifications to write GCN's article on the conference. She should have attended the plenary session herself and gotten her facts straight. Next time I hope to see higher quality coverage from GCN.

Yours truly,  
Larry  
Boston, MA

### VACATION!

The hard-working staff of GCN will be taking a well-deserved vacation during the week of August 24-28, so we will not be publishing that week. See you in September!

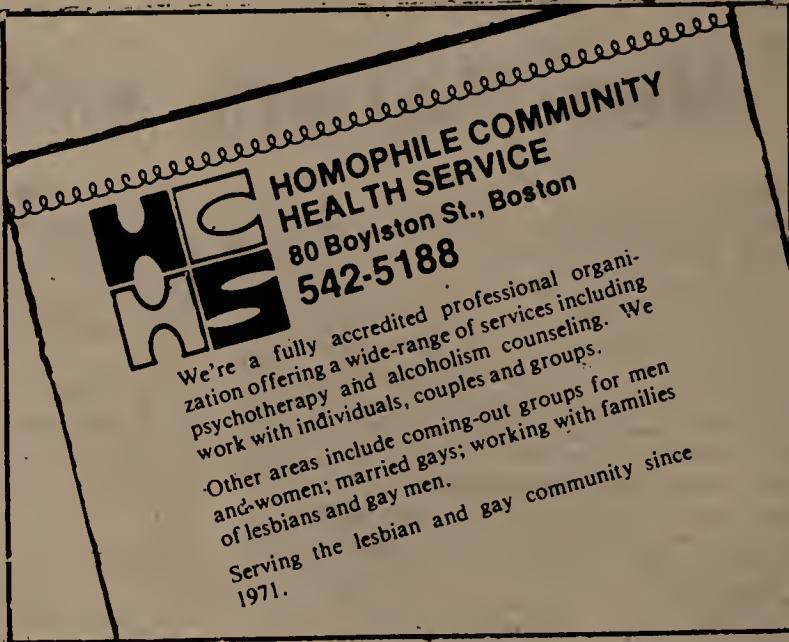
GCN welcomes letters to "Community Voices." If at all possible, your letters should be TYPED and DOUBLE SPACED. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield Street, Boston, MA 02108.

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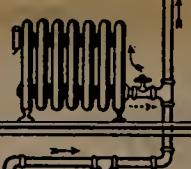
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## Amnesty International

continued from page 1

and the imprisonment and expulsion during the 1980 boat life of "socially dangerous" Cuban gays.

Hodel added that the preponderance of reported violations have been from Eastern Europe, particularly the Soviet Union: "In a number of Soviet cases, people have been charged with 'malicious hooliganism' and 'homosexualism.' Authorities identified them as dissidents who probably had distributed some material about homosexuals in the Soviet Union. And sometimes the government will slap a 'homosexualism' charge on a dissident who is not necessarily a homosexual just to lessen them in the public's eyes."

In response to pressure brought to bear on Amnesty by its lesbian and gay male members, organization officials must now provide a form letter which is meant to address lesbian and gay male concerns. According to a report in the San Francisco *Sentinel*, the letter states that although the U.S. chapter's strong position on the problem of lesbian and gay prisoners was not adopted in 1979, the organization currently recognizes "the need for continued study of the problem and reconsideration."

Hodel said that the organization, even under its current mandate, could help many more lesbians and gay men if it could obtain more information and documentation of persecution and imprisonment of lesbians and gay males based on their sexual orientation. He urged that press clippings of other more informal reports be sent to Mogens Madsen, Frederiksborggade 1, 1360 Copenhagen K, Denmark.

—filed from Boston



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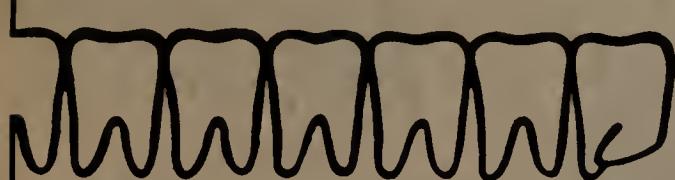


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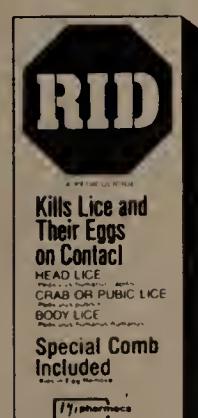
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# Our Neighbors, Ourselves: Fighting on Many Fronts

By Steve Forggione

To date, this is only the second article to appear after a visit to Nicaragua by and for gay people. See also, Tim McCaskell's article in the May 1981 issue of *The Body Politic*, which you may obtain by sending \$1.25 to TBP, Box 7289, Stn. A, Toronto, ONT, Canada M5W 1X9. Tim and I were there a few months apart and his article should be read as a companion to this one, although it wasn't planned that way. Also, Vol. 7, No. 34 of GCN contains an interview with members of the Gay People for Nicaraguan Revolution, which provided me with an invaluable list of contacts. GPNR may be contacted care of Casa Nicaragua, 3015 24th St., San Francisco, CA 94110. I also wish to thank Demetrio Boniche from Costa Rica who joined in and shared with me many experiences, ranging from meetings at ministries to nocturnal cruising. (Demetrio is a founder and spokesperson for Frente de Liberación de Lesbianas y Homosexuales Revolucionarios, the main gay movement group in Costa Rica. He is fluent in English and can be contacted at: F.L.L.H.O.R., Casilla Postal 8285, Correo Central, 1000 San Jose, Costa Rica). Anyone planning a trip to Nicaragua is invited to contact any of us. (Write to me care of Lesbian/Gay Rights Monitoring Group, 415 W. 23rd St., Box 11F, New York, NY 10011).

Writing about a complex social revolution for a lesbian and gay paper isn't easy, especially since I'm aware that there are certain questions, facts, and objections that cannot be dealt with directly. It wasn't until I had experienced the ironic juxtaposition of the July 4th weekend and the activities of July 19th (the second anniversary of the Nicaraguan revolution) that I could finally write this article. Talk of the Bill of Rights, pursuit of happiness, and the civil wars necessary to protect them seemed far away and remote in 1981.

And yet, as I sit and write this article and wait for it to appear in an independent lesbian and gay paper, it's not so abstract. One revolution is over 200 years old and in dire need of massive transfusions. The other is just 2 years old and showing all the attendant growing pains.

I wanted to include a series of personal vignettes from my trip — the little encounters (sexual and non-sexual), the conversations, observations, and the many pieces of experience that fit into the jigsaw puzzle and make a complete picture. They will remain for another writing, but it is because of those experiences that this article can be written.

Revolutions only take place in relationship to unique preconditions (their own historical, political, and cultural evolution). To understand development by using one's own particular background is to start off on the wrong foot. The subtleties, complexities, and contradictions are just as important as the apparent problems. *Nothing is static.*

This does not mean that criticisms can be dismissed by saying their "preconditions" are too different from our own. Disregard for individual rights (including concepts of morality) have no place in a "revolution" and should be resolutely denounced and protested. Equating governmental or state anti-homosexual policies with the failure to meet the goal of building 100 new hospitals or some foreign affairs problem is ludicrous, but a comprehension of the "shortcomings" of a particular revolution can be useful. But to justify similar shortcomings is one's own situation rather than advancing the ideals of that other revolution is equally absurd.

## background

If you are looking for a purely gay perspective, there is little the Nicaraguan revolution can offer gays in the U.S. But, as social beings in an international community, our struggle is part of a general movement toward human liberation. The Nicaraguan developments are another step forward. And, Nicaragua has more in common with the rest of the world than we do. America is a minority in terms of economic, political, and social development globally, and our government only exacerbates that gap. What happens in Nicaragua will have a direct, long-term effect on the emergence of other "underdeveloped" countries.

Even a capsule history of Nicaragua is impossible to recount here. For a more detailed history consult: *Nicaragua: A People's Revolution* (send \$5 postpaid to Epica Task Force, 1470 Irving St., NW, Washington, DC 20010); Fodor's 1981 Caribbean and Central America travel guide (the introductory capsule history is excellent); and Susan Meiselas' photo-documentary, *Nicaragua* (Pantheon, 1981). Except for very brief periods, its history has been one of constant foreign invasion/intervention, civil war, and dictatorship (the last being the Somozas). No expansions West, no foreign territorial or economic domination, no industrial revolution, no men on the moon. Except for an elite oligarchy and a small, subservient entrepreneurial class (with its attendant middle class), the vast majority of Nicaraguans have been impoverished or at best, led a marginal existence. "National reconstruction" is not just a national ideal; it is an urgent and pressing task, which Washington has viewed with disdain and callousness from the very start.

Yet, Nicaragua is also a country that, with the advent of modern technology and communications, did not develop in isolation from the rest of the world. The paradox of mud floor shacks with TV or radio is found here. Likewise, the "middle class," though a minority, is far from minuscule and the majority of the revolutionary leadership of the FSLN (Sandinista Front for National Liberation — the "Sandinistas") comes from its ranks. Through class privilege or economic necessity, many young people have lived abroad, particularly in the U.S. during the late '60s and '70s. Their revolution took place in 1979, not 1776, or 1917, or 1959. They are no North Americans, or Russians, or Cubans in disguise.

## connections

It is significant that the Nicaraguan revolution is taking place at the same time that the lesbian, gay, and women's movements are developing internationally. The Nicaraguan revolution is the first to witness and invite open lesbian and gay support. All of the "poorer" gays that I met were aware to some degree of the open gay subculture and movement in the U.S. Significantly

Mitterrand, the new president of France whose program strongly supports gay rights, heads the most important international solidarity committee for Nicaragua.

Another unique feature of the Nicaraguan revolution is the role of radical Christian-humanist activists. Even though liberation theologians have not taken any particular position on sexuality, their commitment to the rights of the individual in an overall social context would not tolerate injustices against lesbians and gays. The importance of these activists may be hard to reconcile, especially since the rise to power of religious rightists in our country, but their participation helps insure many humanist aspects of the revolution in Nicaragua.

This interrelationship of events underscores the importance of independent, autonomous movements directed toward the recognition of particular interests. The lesbian and gay movement internationally has first to thank itself for the advances it's made. It is these international connections that make it important for our movement to welcome the developments in Nicaragua.

## cochones/queers

As is common in many places, the main problem confronting gays in Nicaragua is the closet. It is fear of family, friends, and co-workers, and not the government, that intimidates them. The idea of being open and organizing is hard for them to realize. Many gays still harbor macho-hetero notions of being gay and fail to address questions of gender and roles. There is no gay community or substantial subculture as we know it, and that puts the discussion on a different plane.

While some upper-class affiliated or identified Nicaraguans look uncritically for a new life abroad, the "middle class" gays I met are integrating themselves into the revolution in their own way. Yet, their relative material advantage allows them to accommodate to a closeted or semi-closeted existence. A number that I talked to realized the contradiction between their opportunities and their inaction. It is these gays who are in the best position to be open about their gayness.

As usual, it is the poorest gays who face multiple forms of oppression. Meeting and talking to working class gays showed the importance of being able to step out of the closet and have a gay space. They do not have cars or private living quarters or the money to go to the clubs where gays can congregate (there are no exclusively gay bars). Compelled to cruise night's shadows in secret, they are the ones who know the harsher forms of *machismo*'s intolerance of *cochones* ("queers").

They bear the brunt of the many forms of sacrifice that national reconstruction requires, but receive the least chance of integrating this "political" aspect of their life with their personal needs. If the Nicaraguan revolution is to become a reality for everyone, there must be a broad participation by the populace, and not an exodus to the U.S. Sensitivity toward the social and cultural needs of poor gays will be needed to counter the shallow attraction to the U.S.

Another rationalization for staying in the closet comes from the old idea perpetuated by traditional, straight revolutionaries — that there are more important or "real" struggles to carry out than your own. Indeed, despite my initial excitement at meeting with a gay man in a fairly high administrative position in the government, I was reminded of the lesbian and gay self-haters I knew in the Socialist Workers Party. There are genuine national concerns that are overshadowing the political scene — but if the "revolutionaries" don't step forward, who will?

## gay oppression

The FSLN has made no official statement on sexuality or gay rights. The customs officials are not instructed to stop "queers" at the airport, but neither does the national leadership feel compelled to talk about homosexual oppression on TV. Gays have not been singled out as second class citizens and to date have no reason to feel excluded from the broad position statement on human rights issued by the FSLN in the first weeks following Somoza's overthrow.

Several incidents that are fairly common knowledge in Nicaragua have been obscured or misreported in the U.S. It was Commander Omar Cabezas who last year proposed a public morality law that would have been anti-gay. (He evidently accepts both the good and bad lessons from Cuba.) His proposal to the Council of State (the ruling governmental body) never got to first base and he has apparently dropped it.

There was another incident related to me by several different people (gay and straight) cognizant of internal FSLN politics. Commander Carlos Nuñez harassed a fairly open gay man in the Ministry of Culture which resulted in the man's relocation from the central headquarters in Managua to a provincial assignment. This never elevated to a public incident and did not touch off a "gay purge." The gay man is quite active and popular in his grass roots cultural committees. In fact, it was these very grass roots groups that intervened in his defense and, by all accounts, stopped what appeared to be a personally motivated attack by Nuñez. Still, both of the Commanders are very important leaders and this sort of incident should be monitored.

Two other minor incidents that I learned of in Managua provide a perfect example of the Catch-22 oppression that gay people, and in particular working class gays, suffer. Tim McCaskell's article mentioned a park (Plaza Justo Santos) known for its open street nightlife (particularly as a meeting place of prostitutes and drunks, but also known as a gay cruising area). This park was closed in March.

A bar in a working class neighborhood that was operated by a transvestite was also closed. The explanation offered by the press in both cases was that they were closed in an effort to curb prostitution (which is now illegal) and alcoholism. No mention was ever made that they were gay haunts or that this was also part of the "problem." Yet, in heterosexist societies that cast us as "sexual outlaws," we will always be found with fellow societal "outcasts" until alternatives are provided. Or more correctly, until the conditions that make outcasts are sufficiently rectified. (This is

something that, after 20 years of social experimentation, the Cubans still haven't learned, as the events of April 1980 revealed.)

There is an important question concerning the outlawing of prostitution and the hard stance against "drunks" taken by the FSLN. This approach to the problem usually ends up making victims out of the already victimized. In a very poor country that is facing critical problems of unemployment, very few real alternatives can be offered. One immediate result of making prostitution illegal has been an alarming rise in venereal diseases, since there are no longer mandatory check-ups. In addition, making these alternatives illegal creates an even less desirable situation, as witnessed in the rise of unmonitored, underworld operated houses of prostitution.

## women's movement

Passive tolerance by the revolutionary government will not be sufficient to combat popular prejudices that may exist. The question of changing public attitudes is complex since Nicaraguan gays show little activity as gays. Movements cannot be artificially created or imported, yet it would help if the individuals and bodies looked to for direction would display a concern for fighting anti-gay prejudice. But until gays openly step forward, the revolution will not have to incorporate their concerns.

Any lesbian and gay movement that emerges in Nicaragua must be integrated into mainstream political developments. That will make coming out easier and facilitate combatting ignorance or prejudice against homosexuals. The relationship between coming out and the realization by the general public that "we are everywhere" will take place more easily in Nicaragua because the political process in this mass movement is open and people are sincerely questioning their social values. The challenge for us is to aid our brothers and sisters in Nicaragua in realizing the unique and important contribution they can make.

The most important thing we can do is continue to openly support the struggles in Nicaragua and other Central American countries. The activities that built the May 3rd action in Washington and the continuing efforts by such people as the Lesbian and Gay Focus (care of PAM, 234 Seventh Ave., New York, NY 10011) are concrete signs that this work will continue. It is also being proposed to the International Gay Association that a small team of lesbians and gays initiate direct solidarity work in Nicaragua. There are many possible approaches to this work, and there are already other foreign visitors from various interest groups engaging in similar work.

## wanted: gay movement

Extensive, formal talks with activists in the primary women's organization (AMNLAE — Association of Nicaraguan Women "Luisa Amanda Espinoza") were impossible due to scheduling conflicts, but Demetrio

had some informal talks. Here too, we found a lack of perspective on sexual politics. The women seemed totally immersed in "bread and butter" issues, though several women who were familiar with the movement in the U.S. did discuss their situation in broader terms. By and large, though, *machismo* is dealt with as a primary historic-cultural problem that has negative effects on both women and men. The feeling seemed to be that the solution lies in proving that women can be just as "manly" as men by doing the same work, or accepting the same responsibilities. Without opening up another area of discussion it seems to me that we have enough historical experience with this analysis to discuss with these women what a dead-end direction this might be.

The lack of information on the lesbian view of the women's movement in Nicaragua falls on the Gay People for Nicaraguan Revolution. To date several sisters have been to Nicaragua, but there have not yet been published reports.

## sex book

An important book, called *Sex, Happiness and Morality* by Dr. Alfredo Bauer (Sexo, Felicidad y Moral, Buenos Aires, 1978) has been widely available in Nicaragua. The revolution inherited a population that was about 51% illiterate, a figure which it has reduced to about 16%. Relatively few books are available and the cost of books is high. The main objective of the book is to deal with sex as healthy and natural and integrated into a broader social context. (Bauer appears to be one of those "Marxist-Freudians," though ever so veiled.) Homosexuality is seen as part of the broader spectrum of human sexual experience. Bauer is quite direct in calling for no state interference in these matters. His charter on morality is quite strong in emphasizing that today's moral standards, particularly in regards to sexuality, emerged from centuries of religious prejudice and ignorance and that modern society must resolutely fight these vestiges of a more primitive and inhuman past. I found this book in a "political" bookstore — most of the bookstores in Nicaragua are clearly centers for political education in the broadest sense. For those making comparisons with Cuba, it took nearly 20 years to make a book like this available, and even then, it was primarily aimed toward professionals.

We have so much cynicism about the recent developments in the U.S. that we are often blinded to the positive events unfolding elsewhere. Empiricism has always been a troublesome flaw in the main body of American thought. Resistance and struggle must be first perceived as acts of love of self and others and not some great feat of heroism. It is not starry-eyed idealism to be confident that humanity still has big things in store — the growth of our movement and revolutions like that in Nicaragua are symptomatic of the momentum toward human liberation.



Steve joins other Americans in front of the US Embassy in Managua on April 3 to protest suspension of aid to Nicaragua

# Boston Gay and Lesbian Jews Attend World Conference

## A Feeling of Family

By Aliza, Arich, and Hannah

The Sixth International Conference of Gay and Lesbian Jews, held in Philadelphia July 4th weekend, drew over 200 people from all over the United States and the world. This 3-day annual event combines educational, religious, social and political activities. A controversial resolution from last year's conference mandated more accessibility to diverse groups so that this conference had a sign language interpreter, a wheelchair accessible location and workshops

Larry: Perhaps the best way to describe the conference is a family reunion. The feeling of family has grown each year. This creation of a community is the real highlight of the conference for me.

Denise: What struck me was the people, who were so friendly, men and women connecting, establishing immediate comradery and making me, as a non-Jew, feel included.

in the country was so validating to us and showed that we take ourselves seriously. It is such a contrast to have speeches, prayer, singing, dinner in a grand setting when gay groups usually meet in very unassuming quarters.

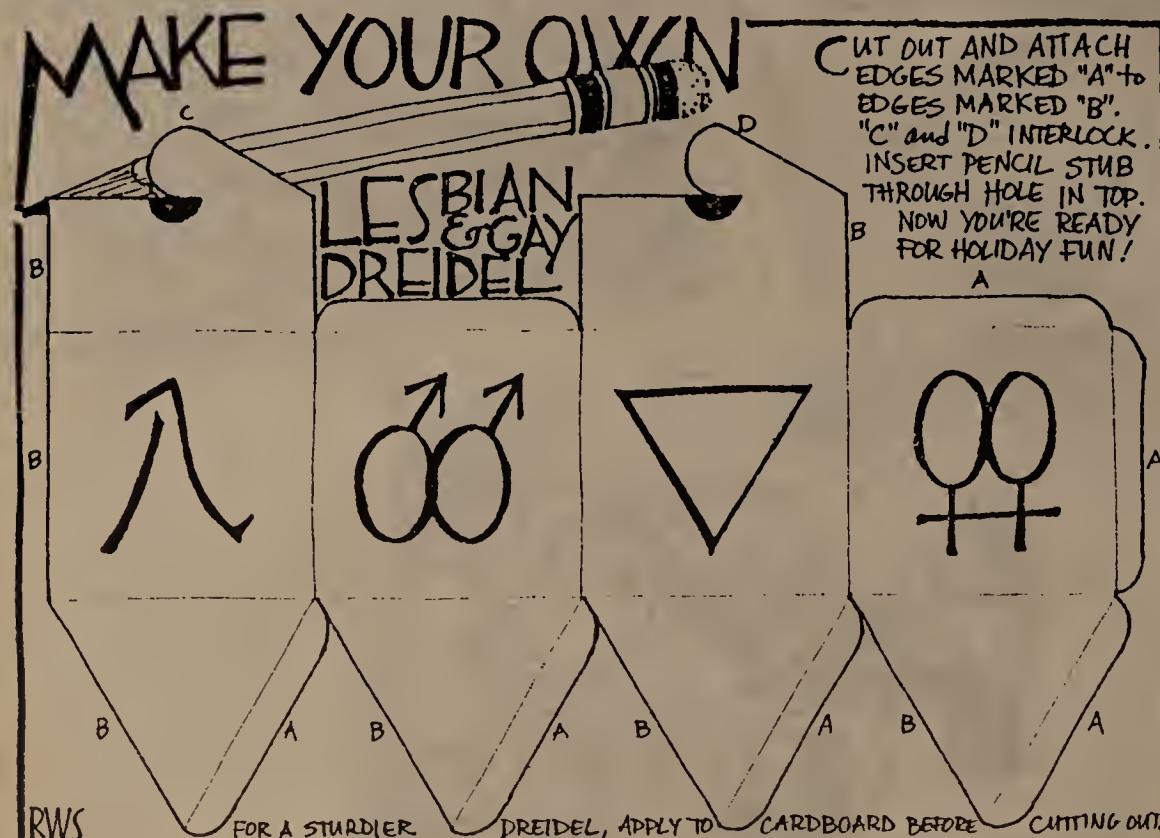
Larry: Sitting in this beautiful old temple with brothers and sisters and sharing in a modern/gay oriented/non-sexist service that was still rooted in the heritage tied together my gayness and Jewishness.

is during the holidays. Being gay we don't always recognize the issue. We try to ignore the mixture but holidays bring it home again.

Lorry: I chaired the World Congress meeting and I was amazed at the speed and efficiency of the process. People had such respect for each other. Organizations were coming to get help from each other, to plan outreach to other countries, to expand our membership which is part of my vision for the future.

Gladys: There was one event that gives me such renewed courage for building working relationships between gay men and lesbians. In the delegates meeting we were considering holding next year's conference in two cities and both are in unratified ERA states. There was real confusion even among the women as to what we should do. Two men spoke out really strongly against any compromise of our support for the ERA boycott under any circumstances. One

continued on page 12



on Jews of different class backgrounds and Sephardic (Spanish) and Falasha (Ethiopian) Jews.

Forty workshops covered Jewish issues such as the Holocaust, Women's spirituality and Judaism, and Assimilation; gay and other issues such as parenting, creating a caring community, men and women working together and relationships with family and lovers.

The plenary sessions saw 4 hours of debate on resolutions including the status of gay people in Israel and Canada and against a U.S. Constitutional Convention, the human life amendment and the Moral Majority. The most heated debates concerned six resolutions dealing with the Middle East. The conference opposed the sale of AWAC's and F-15's (high powered armaments) to Saudi Arabia and supported a more general Middle East framework that included "a secure Jewish state in Israel and just treatment of Arabs, Jews and non-Semitic peoples in the entire Middle East."

Meeting simultaneously with the conference was the World Congress of Gay and Lesbian Jewish Organizations which was founded at the 1980 conference. In its first year of existence, the World Congress has achieved a great deal of stability and taken significant strides toward its goal of establishing a communications network between existing organizations and aiding the formation of new groups. The Congress is creating a resource library for prayer books and secular documents of member groups and a digest of news and events among gay and lesbian Jews around the world.

Being gay/lesbian and Jewish means facing the effects of double oppression each day. One of the most significant aspects of the conference is that it creates a place outside of this oppression where people can obtain a glimpse or vision of the world we are working toward. Following are some of the impressions of men and women from Boston who attended the conference.

Priscilla: The diversity of Jewish experience was amazing. People with all different identities as Jews—religious, secular, traditional and progressive—but all of us wanted to be "out" as Jews, to each other and to the world. The different viewpoints and range of opinions are part of our tradition where we are taught to question and interpret the past while living our lives now and in the future.

Helen: The variety of people was so rich. Gay Jews from cities and little towns, different ages and backgrounds, some newly out and some out a long time. The conference united us and created a strong bond.

Priscilla: In a workshop on Hebrew singing and dancing everyone joined in eagerly and for an hour and a half we forgot politics, the problems of the world and the humid weather and filled the room with our voices, our singing and our laughter. When the music stopped many of us kept dancing not wanting to lose this joy.

The music in our tradition worked the same way on the harbor boat ride. On one deck there was disco music and people dancing and on the upper deck people sang traditional songs. We held a service, lit candles and our voices filled the darkness climaxing a very busy and meaningful Sabbath day. This boat was like a floating community free from the hostile world.

Sarah: When I heard the singing in the temple, the voices gave me chills. This was the first time that I was in a temple and felt that I belonged there. I was with friends and was making a spiritual connection. Seeing a woman rabbi give the sermon and women read from the Torah was amazing. In a sense, I had never really realized women could do that until I saw it happen.

Denise: Having services in Rodeph Shalom, a beautiful building and the oldest Ashkenazi congregation

Ken: I really enjoyed the workshops, particularly the one on monogamy. I was impressed with the facilitator's and people's great openness about personal relationships. We were concerned that deep monogamous relationships might not be possible, but by the end we felt they were and that they already existed.

Denise: Leading the Jews and non-Jews mixed relationships workshop I learned that our greatest conflict

## Cable TV

continued from page 1  
consistently important guideline to use as we developed our approach." Currently the city and Cablevision are working on the initial contract that will enable construction to begin within the next six to eight months.

The past few months have been very active ones for all those interested in the potential rewards of an expanded communication system. One of the most interesting features of the contest was the way in which both of the final contenders made overtures and promises to the various communities and neighborhoods of Boston. Both Warner-Amex Cable and Cablevision Systems met with representatives of *Gay Community News*, various neighborhood groups and the community development corporations scattered about Boston. Both showed willingness to open the system to the people who would be served.

Boston's cable system will be the most advanced communication system available at this time. This is due to two primary factors. First, by waiting several years longer than many cities of similar size, Boston is in a position to take advantage of the technological advances of the past five years. Secondly, Boston was able to demand much more of bidders than any other city as the companies were so interested in win-

ning Boston. The profits in Boston are not exceptionally greater than in other areas, but the contract brings prestige since it is considered to be a natural center for the production of programs needed to fill the over one hundred channels available. Both companies had also expressed interest in the development of professional quality programming of interest to the city's lesbian and gay community. The prospect of seeing television programs produced for and by the gay and lesbian community has been a dream for some time—perhaps the dream can now be realized.

Another unique feature of the system is the inclusion of an extensive system of public and community access for facilities and air time. Representatives of various community-based organizations, ranging from the Symphony Tenants Organizing Project to the East Boston Community News, are involved in setting priorities for the access system, tentatively called Boston Community Television, BCTV. The community groups are being organized by the Cable Television Access Coalition. Universities, hospitals and cultural organizations in Boston have also been organizing in anticipation of their role in the cable access system. The system will be supported by a levy of 5% of the Cablevision

Continued on page 12

## Learning About Each Other

By Lisa Chenin

Think for a moment. How much do you know about lesbian and gay issues? How aware are you of the different segments of the lesbian and gay community? How well do you understand yourself as a lesbian/gay person in a straight world?

These issues, and many others, are being confronted by lesbians and gay men through the programs run by Exodus Center, a non-profit educational organization founded in 1975.

Exodus Center was begun by Father Paul Shanley, nationally acclaimed minister to sexual minorities. Father Shanley's dream was to establish a retreat somewhere in the Greater Boston area; a place where lesbians, gay men, and their families could find a warm, supportive atmosphere for working out family conflicts, strengthening relationships, overcoming negative stereotypes, and stabilizing their lives.

The retreat was to have a library, and facilities for conferences. It would offer educational programs, short-term counseling, community support, and would provide lesbians and gay men with positive role models and experiences.

For two years Father Shanley, with the help of a dedicated group of volunteers, kept an updated list of several hundred people, and

tried to raise the \$400,000 needed for the Center. In 1977, after several thwarted attempts to buy property in the Greater Boston area, he stopped, realizing the



futility of fundraising on so massive a scale with so little organization, and discouraged by the "we don't want you in our neighborhood" discrimination he found everywhere.

Late in 1979, Brian McNaught, an award-winning writer and lecturer, and Donna Taylor, a psychotherapist with a master's degree in counseling psychology and certification in personnel administration, joined forces with Father Shanley in reviving Exodus. They created the first Exodus educational program—a seminar held at the Park Plaza Hotel July 18-20, 1980, which was "designed to educate professionals and para-

professionals in the issues facing lesbians and gay men." The seminar attracted clergy from all over the country.

That seminar was the beginning of Exodus Center as an urban-based organization which hoped to educate lesbians, gay men, and straights about gay life and gay issues, while working toward establishing a retreat center. Brian McNaught soon left Exodus to resume his writing career, leaving Donna Taylor as Director. Since then, relates Taylor, Exodus has gained a firm financial footing, and has begun significant outreach to the lesbian and gay community through its educational programs.

The First Annual Conference on Issues of Gay Life was held in November 1980, and featured workshops in nine areas, including "We're Getting Older," "Images—Gay Homophobia," "Considering Parenthood," and "Legal Concerns." This first conference attracted over 150 people, and from it sprang some of the 1981 conferences: "Coming Out," "Relationships," "Spirituality," "Lesbian Mothers/Gay Fathers," and a seminar on real estate. These conferences, held from March through June, have had an average attendance of 120 people, and have elicited an almost uniformly enthusiastic response for the conferences themselves and for the work that Exodus is doing.

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# Enjoyment Precedes Understanding—

## Hot and Cold Film

Film

**Lili Marleen**. Directed by Rainer Werner Fassbinder. Screenplay by Manfred Purzer and Joshua Sinclair. Based on the novel *Der Himmel Hat Viele Farben* by Lale Andersen. With Hanna Schygulla, Giancarlo Giannini, Mel Ferrer. Running time 120 min. At the Exeter Street Theater.

By Michael Bronski

On its glittering surface *Lili Marleen* is a sprawling action/romance movie set in Germany and Switzerland during WW II. Detailing the rise of Willie (Hanna Schygulla) from a second rate cabaret singer to the darling of the Fuhrer himself (while secretly working for the Resistance, and in love with an underground leader) it could be subtitled *I Was a Chanteuse for the Third Reich*. But, as usual in a Fassbinder movie, what you see is hardly ever what you get.

Fassbinder's fondness for sifting through and reshaping old genres and movies has always been evident: *The Marriage of Maria Braun* took from the Bette Davis/Joan Crawford career woman movies of the '40's; *Ali: Fear Eats the Soul* was a remake of Douglas Sirk's *All That Heaven Allows*; *Jailbait* used bits and snatches from Kazan's troubled teenage movies. *Lili Marleen* is a veritable cornucopia of cultural artifacts, myths, film images, plots, and just plain old melodramatic warhorses all assembled — or reassembled — as a meditation on the nature and (possible) conflict between art and politics. Throughout the film's two hours you get Sergi Eisenstein and Busby Berkley parodies; Leni Riefenstahl's leanings; a quick *homage* to Horst Buchholz's torture scene in Billy Wilder's *One, Two, Three*; Blake Edward's *Darling Lili* (another singing spy); and standard plot devices from every WW II movie made. What emerges is not a fun mish-mash but a tight, unified film whose political message is ever more potent because of the wealth of material behind it.

Because of her love for Robert (Giancarlo Giannini), the Resistance leader, Willie undertakes dangerous missions for the anti-fascist group. She doesn't seem however to have the slightest idea why she is doing it, it is a devotional, not a political action. Even when her recording of "Lili Marleen" becomes the anthem for all the German troops she doesn't quite understand its significance: "it's only a simple song" she says. It would be an overstatement to say that Willie places her "art" above "politics" — she isn't a very good singer and hardly seems to be able to do anything else but sing this one song. ("Lili Marleen" is a real song that, though written during WW I, became enormously popular during the next war.) Like Maria Braun, Willie is so blinded by her love that she cannot see anything else. Although she ends up working for the Resistance her heroism is hollow because she has no sense of what she is doing.

But Fassbinder is not going to let us settle for such a simple irony. Because the entire film is placed in a romantic framework (the love-melodrama) even Robert and the Resistance group are not entirely likable; they are presented as cardboard, romantic ciphers, who despite their good work, are much less interesting than the unseeing Willie. Good politics or true love is not enough to make someone interesting in Fassbinder's vision of life, art, and culture.

Fassbinder's films seem to run hot and cold, not only in text and image, but also in popular acceptance. *The Marriage of Maria Braun* was a big American success

followed by *In a Year of Thirteen Moons* and *The Third Generation*, both of which received some critical but almost no box office response. Fassbinder has always used Brechtian alienation devices to distance the audience from the "story" of a film and force them to look at the content. At times he treats his characters almost clinically, dispassionately chronicling their troubles and making sure that characters in films like *Fox and His Friends* and *The Bitter Tears of Petra Von Kant* instilled terror but little pity in the audience. The stark colors and glacial edges of *Despair* and *The Third Generation* are clearly taken from the remote intellectualism of Goddard's political comic strips and the more extremist films of the French New Wave. The ironies in these films are harsh and biting.

But Fassbinder is also attracted to a gentler type of irony that is present in the filmic lushness of Max Ophuls, or Von Sternberg. In *Maria Braun*, and more so in *Lili Marleen* you can see the influence of Ophuls' tracking shots (especially from *Lola Montes* and the Von Sternberg mise-en-scene in *Blond Venus*). Shying away from the bright, primary colors of *Fox*, *Despair* and *Chinese Roulette* both *Maria Braun* and *Lili Marleen* are warm with browns, deep reds, and blues; for contrasts hazy, yellow light comes through windows. (This use of light is also very effective in black and white, as in his 1974 *Effi Briest*, also with Schygulla in the title role.)

Fassbinder's notions of love are quite explicit: "After seeing Douglas Sirk's films, I am more convinced than ever that love is the best, most insidious, most effective instrument of social repression." "Love" is almost never redemptive in a Fassbinder film, contrary to the ethos of western romanticism it does not conquer all — it only destroys. *Fox*, *Maria Braun*, *Elvira* (in *Thirteen Moons*) all cling to the notion of "love" unable to see social context or immediate reality. The warmth of *Maria Braun* or *Lili Marleen* allows Fassbinder to take those romantic notions and skewer them on their own ground.

His genre scrambling and heightened stylization is audacious because he expects us to take it on both levels. *Lili Marleen* is a romantic melodrama in the grand Hollywood tradition, but at the same time, it is a tract against itself. Text and subtext reverse so many times it's hard to know which film we are watching.

If there is an overriding aesthetic in Fassbinder's films it is camp. But being true to both the underlying irony of camp (the reversal of what is "serious" and what is "trivial") and the basic iconoclasm of his political (in the broadest sense) beliefs Fassbinder has used camp to create serious art. This is not an entirely new concept: Wilde's plays are at once very campy and very serious. But where Wilde relied on the flippant and paradoxical to convey his moral, Fassbinder uses the very conventions that he is preaching against in his text.

The complexity and beauty of a Fassbinder film is that it is ambiguous, open ended. Susan Sontag has argued that the overemphasis on "what something means" — interpretation — in our culture has destroyed the enjoyment of art. Fassbinder has been moving toward a film sense that is intellectually complex and, at the same time, so grounded in the physical, sensory world (including recent cultural memory) that thought proceeds from enjoyment. People feel obliged to "understand"



Hanna Schygulla as Willie — culture and politics battle, but in the end love destroys all.

serious films and many times miss the pleasure of watching: the genius of Fassbinder is that you can only understand the film by experiencing the pleasure of watching. There is more content (not to be confused with action) in a single frame of *Lili Marleen* than in any scene in *Raiders of the Lost Ark*.

The *Marriage of Maria Braun* was a popular success here. *Lili Marleen* is an enormous hit in Germany, and promises to be successful here. This is not surprising

because in addition to being a diatribe against love (such an easy target anyway) *Lili Marleen* is also about the interplay between culture and politics. Every time Willie sings her song the action is intercut with her biggest fans — the soldiers — being killed in battle. Her singing is used first by the Nazis as propaganda and then later by the Resistance against the Nazis. There is no way, Fassbinder seems to be saying, that culture cannot be political. And while he would be the first to insist that all art was by

nature political he also insists that it cannot follow any "party lines." (In the past five years he has managed to infuriate homosexuals, marxists, terrorists, and communists — all groups with which he has some affiliation or sympathy.)

On the bottom line *Lili Marleen* is a good movie — there is enough action, romance, intrigue, and singing to keep the most restless movie goer happy. And as far as "what it all means" — it's clear enough if you just sit back and enjoy it.

## Odyssey of a Unicorn

### Sothere Says It

By Nancy Walker

Last week's article closed while we were perched on the brink of telling my sother's (significant other's) mother the truth about our relationship. We had gone to New York toward the end of July with that express purpose in mind, and my sother spoke to her mother alone because I had gone to sleep, exhausted by our trip. My sother recorded the details of our "coming out party," so that I might pass them on to you.

Friday night, when an opening in the conversation presented itself, my sother plunged right in and said, "Nancy is to me what Daddy was to you." Mother replied, "Don't say that," and immediately changed the subject. As soon as she could, my sother returned to the topic of our relationship and again her mother refused to take in the information. My sother went on to mention the word "gay" an inordinate number of times, trying to get her mother to focus on it, but, if her mother heard, she gave no indication of having done so. My poor sother was very confused and frustrated. She was banging her head on the maternal bosom, all soft and uncomprehending, but nonetheless loving.

When my sother told me the progress, we shook our heads together. None of the breast beating we had expected had occurred. No Leviticus, no indication of great distress, no anger. Nothing. Just, "Don't say that." It was clear, even at this point, that her mother had known for a long time what the real nature of our relationship was; she simply did not want to hear about it in inconvertible language. But once having broached the subject, we were determined to have everything out in the open so that the larger relationship between my sother's

family and the two of us, could finally be clarified.

We went to sleep that night with my sother's anxiety replaced by complete bewilderment. The next morning I dawdled around showering and dressing so that my sother could have another run at her mother. Maybe things would be less muddled in the morning. My sother, brave soldier that she is, rushed off to do her duty at the breakfast table. Again she spoke the magic word frequently. "The gay fellows next door are babysitting Henry." No response. After more of the usual kind of small talk and family discussion, my sother decided that she was going to stick a pin in the bubble of polite conversation and she said, "So many gay children, when they tell their parents, lose them. They get thrown out of the house, condemned . . ." Her mother finally replied, in a quiet, gentle voice, without any anger or despair or anything else that we might have anticipated, "It frightens me. I don't understand it. I accept it."

I don't know what happened because I wasn't there to witness it first hand, but I believe the words are precise. My sother said they went on to other things after that, but just to add one more typically protective maternal gesture her mother advised, "Don't tell them at \_\_\_\_\_ (where my sother works); they wouldn't take it the right way."

I think my sother must have felt faint from the shock of relief. She had so dreaded this encounter with her mother that her anxiety was far out of proportion to what the situation actually required. But when your own heart is on the line, it is not surprising to suffer more anxiety than an observer might deem sensible. The thought of being without her mother's love and blessings was unendurable, yet

my sother finally risked that loss so that her family and I could interact in a more real and meaningful way.

I had been bent out of shape by being with her family without their fully appreciating my status in relation to my sother; consequently, out of consideration for me, she was not able to see her family as frequently as she wanted to see them. The gamble we took netted immediate and very gratifying gains. I felt so relaxed, having finally achieved the acknowledgement I needed, that I was able to completely overlook a number of mannerisms and statements that in the past would have irritated me enough to make me send off very negative vibrations.

The tension evaporated, as I had known for so many years that it would. We had a very revitalizing visit, and when I kissed Mother goodbye, I said, "You made \_\_\_\_\_'s life much easier." I also asked if she were coming for my sother's birthday in September, to which she answered, "Yes, God willing."

So, the greatest trauma of my sother's life came to a very happy conclusion. No doubt, once the first bit of information is thoroughly digested, her mother will discuss other matters with us. There are bound to be questions and after they are answered I dare to hope that Mother will join and become active in Parents and Friends of Gays. She is the kind of woman who could do enormous good for others, and her participation in such an organization could make miracles.

Mother is no ordinary woman. She is probably the best mother in the world, though she claims that her mother was the best. My sother is the healthiest, happiest individual I have ever known and it is be- continued on page 13

## Cable TV

Continued from page 10

profits.

Local television broadcasters have been somewhat nervous and quiet whenever the topic of cable is brought up. They have a great deal to lose. One of Boston's best broadcasting units, WGBH may suffer greatly in the coming years since most commercial companies are setting up cultural channels based on the Public Broadcasting System formula. Yet many observers feel that the increased competition will be very healthy, introducing a long overdue responsiveness to viewer needs by the commercial networks. At any rate, there is now the possibility that the sometimes haughty networks may face a weak future.

Ironically, gays and lesbians may make it onto cable at the very time when NBC recants and removes all references to homosexuality in their up-coming "Love, Sidney." It will undoubtedly take some time and a great deal of effort to get good shows produced in Boston; yet, the prospect of communicating with our brothers and sisters in this and other cities presents an exciting challenge to all of us.

## Austin

continued from page 3

Zumbrun told *GCN* that opposition had also come from the Austin Board of Realtors, the Austin Apartment Association and the Austin Homebuilders Association, who, several days before the hearing, placed a large advertisement in a local newspaper claiming the amendment would violate their property rights.

Only one representative of the realtors spoke at the public hearing, however, and no coalition between the realtors and the fundamentalists seems possible. "My feeling is that the non-fundamentalist conservatives are really embarrassed by the fundamentalists," Zumbrun commented.

Summeral said the fundamentalists "were really primarily crazies. They were not rational."



Realtors gave strong support to Mayor Carol McClellan in her successful effort to delete the sexual orientation clause from the fair housing ordinance when it was originally passed in 1977.

In opposing the present amendment, McClellan cited ideological opposition to excessive government interference in the private sector and the lack of evidence of discrimination against lesbians and gay men. But Zumbrun pointed out that a housing patterns study conducted in Austin in 1979 indicated that a large majority of the lesbians and gay men there had at some time experienced discrimination in dealing with landlords and realtors.

Urdy said the Moral Majority and other fundamentalists in Austin constitute a "floating group" which surfaces when specific issues like busing or lesbian and gay rights are discussed but which has little real political strength.

—filed from Boston

### Correction!

The photo of Seymour Kleinberg in last week's centerspread was by Thomas Victor.



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## Learning

continued from page 10

"An excellent sense of purpose," commented one man on the "Coming Out" conference. "The format was very conducive to learning and sharing," said another participant. "Well organized, intimate, honest, and very reassuring," was the comment of a participant in the "Relationships" conference.

Why are the conferences receiving such high plaudits? Precisely because of the "sense of purpose" with which Exodus pursues its educational goals. Those goals, according to Taylor, have changed only slightly over the past two years. "At first, I wanted more to educate the straight community about the issues and lives of lesbians and gay men than to educate lesbians and gay men themselves. As time went on, however, we began to discover the lack of information that lesbians and gay men have about each other.

In the course of facilitating communication, Exodus has had both good and bad experiences. One of the unusual, and positive things I found at Exodus was the inclusion of straights as both volunteer staff members, and as presenters in conference workshops. Taylor says that the response to

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## THE GCN STAFF Will Be VACATIONING

IN SUNNY  
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## Family

continued from page 10  
man explained how important the ERA is to him personally. We voted to hold next year's conference in Los Angeles in an ERA ratified state.

Lorry: The name of one delegation is ZUG, the Zionist Union of Gays. I accused them of not having any women in the group. "But we do," they responded. I told them that the word gay is not inclusive of lesbians. They came back shortly with a new name, ZUGAL, Zionist Union of Gays

## Unicorn

continued from page 11  
cause she was brought up in a family that was absolutely loving. My sother has been loved and respected since the day she was born. It is easy to see why she found it so damnably difficult to risk losing her mother's love. It is easy to see also why I knew she would not lose her mother's love. A leopard doesn't change its spots. If her mother was indeed the woman she had always been, then she would act accordingly no matter what.

Her mother has never laden her children with guilt. She has made countless material sacrifices without making those sacrifices known. Her nature is so generous and so loving that everyone's children come to her for comfort and understanding. By her gentle, wise ways she commands respect, even from lawyers and business people. Of course, she knew about us. How could she not? But she chose to accept without discussion, which is typical of her.

Mother was true to her tradition and to her religion. For her, love is the ruling principle in both, and love has led her to continue nurturing her child as she always has, trusting in her heart that God wants her to behave exactly that way. However, my sother really did have legitimate concerns about telling her mother. That love is truly larger than Leviticus, my sother could not have been sure. It is conceivable that a person brought up in her mother's tradition might have spurned her, but, as it turned

and Lesbians. While there were some hard feelings, I felt that the concession was a victory and the consciousness raised was well worth it.

Gladys: I loved seeing so many of us in AM TIKVA T-shirts and knowing that here in Boston we had built a real home for ourselves.

Paul: I was especially proud to be from Boston. The Boston contingent was large and demonstrated a great deal of comradery. It included a lot of women and together we set goals for the other groups. The conference held to such high standards, it was well organized and polished, done with style and showmanship.

The many different individuals and groups of gay and lesbian Jews that struggled for identity in the '70s have coalesced into a rich and expanding movement. The Sixth International Conference of Gay and Lesbian Jews demonstrated both strength and diversity, a melding together of our many experiences into a mature point of view.

out, not a mother who loved as her mother has loved.

The simple dictum, "God is Love," reduces all the homophobic statements of the Bible to mere hair-splitting nonsense. Those who quote the Bible as a weapon in any war against any people are "paper" Christians, attempting to elevate the word above the spirit. Any good Christian, of whatever sect, knows unconditionally that God will never punish anyone for loving rather than hating, accepting rather than rejecting, helping rather than hurting.

I am not, and have never been, a religious person, but I think that when a Christian possesses perfect faith, the results are profoundly moving and admirable. Mother's faith is the source of her boundless love and strength, and she is true to her faith just as she is to the beloved child who is so unlike all the other members of the family.

Telling the truth to close relatives is often a very serious and controversial issue in gay couples' lives. If the union has lasted for any length of time and both partners have been seen together by the relatives in question, the odds are overwhelmingly in favor of their knowing anyway. Also, if nothing negative has been said by the relatives, the chances are that they have worked out some means of emotional acceptance. Therefore, the mere telling of the truth may be a much less agonizing experience than anticipated.

However, if gays are young and

have not been committed to a relationship for a long time, they may meet serious opposition. Parents have different expectations from young people. Parents want grandchildren; they want social approbation; they want to be able to think that their children are safe and happy and they can't immediately see that being gay leads to safety or happiness. But if they truly love their children, parents will inevitably come to acceptance. Gays, for their part, must be willing to allow their parents time and space in which to gain a balanced perspective.

Not all parents are wonderful. Not all would be such a great loss. Those who matter significantly to their children are most likely to understand because they are the ones who have loved their children all along. The others are not so worthy of their children's concern. If we love our folks and know that they love us, all we have to do is be patient after we tell them. They will come around sooner or later, and then life will be richer for all of us.

Gays cannot make it entirely on our own. If there were no non-gay members of society who could see the justice of our cause, there would be no hope for us to achieve total equality with the larger portion of that society.

With the solid backing of our own families, we can accomplish our goals. It seems to me that more and more of us should attempt to bring our loved ones into active participation in the movement, especially with the new right-wing emphasis on family as if it were exclusive of everything non-traditional.

While there is love in the world, there is hope for us. Without love, the whole world is doomed anyway, so our proper study should be how to increase love and understanding among those close to us. The more distant matters will then become easy tasks for a genuine "army of lovers," in the truest possible sense.

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# Learning

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the presence of straights has been good, with only two or three incidences of objection at conferences. One curious occurrence involved a gay male worship facilitator who mentioned his wife — this raised questions about whether he was gay or not, which provided a good example of lack of awareness on the part of some people at the workshop that someone can be gay and married.

Dr. Richard Hanish, director of behavioral medicine (and the human sexuality program) at South Shore Counseling Associates, Inc., in Hanover, Ma., says that his straight orientation has not caused problems with staff members or conference participants, with only one minor exception. "Exodus is an environment where people can be close regardless of gender or orientation. It is non-competitive and accepting." Hanish has been on the Counseling/Education Committee, which generates many of the conference and workshop topics, for almost two years, and adds that he is proud to be a part of Exodus.

Other staff members feel that the presence of straight people brings yet another perspective to the planning and running of programs and it is obviously a perspective which rarely emerges in the lesbian and gay community.

The perspectives and needs of minority groups is a problem which concerns both director Taylor and founder Shanley. Father Shanley, who is now on the board of directors, would like to see Exodus begin outreach to the other sexual minorities (he claims there are 33 sexual minorities, and that homosexuals are only one of those) in the form of educational programs and other offerings.

Taylor says that programs geared toward minority groups can only happen as a greater number of minorities become involved in Exodus. She told me that although women and men have come to the conferences in about equal numbers, people of color, physically challenged people, youth, elderly people, and other groups are notably missing. "We really have no way of knowing whether minority groups do not come to conferences because they do not see our ads and flyers, or if it is because we are not offering programs specifically geared toward their interests. The only way we will know if there is a need is to have people come to us and say: 'There is a need for a program on such-and-such. What can you do?'"

Some of the conferences have been accessible to the physically challenged, and some have not been. Assistance has been offered when ramps were not available. All the Exodus publicity has offered signing for the hearing-impaired, but no one has taken Exodus up on the offer. Similarly, very few people have taken advantage of the scholarships and sliding-scale fees that Exodus has offered at past conferences. Standard conference fees average \$15 or \$20.

The major problem of outreach to the community has been visibility. Exodus advertising and publicity cannot reach all the groups in the area without help from the media, and that help has been non-

existent. Taylor reports that there has been no coverage of Exodus conferences in the lesbian and gay media.

The long range goal of the educational programs is to bring people in to the conferences not only because the topics touch their own lives, but because they are interested in other topics and other people, and in understanding differences and sharing common ground.

The retreat center is still very much on the minds of Exodus staff members. However, it is a goal which is, as Father Shanley puts it, \$400,000 in the future. In the meantime, Exodus is busy expanding its educational programs to include short courses which will explore a topic in depth, and traveling "road shows" which will reach lesbians and gay men who are isolated from Boston and from Exodus. Upcoming conferences include one in Hyannis, Ma., "An Indian Summer Exodus to Cape Cod" on Oct. 3; and three in the Boston area; "Legal Issues" on Sept. 19, the Second Exodus Annual Conference on Issues of Gay Life on Oct. 24, and "Stress Reduction Burn-Out Prevention" on Nov. 19.

Taylor believes that the next step for organization itself is a larger space where a reading room and lending library would be established, and which would have

facilities for small meetings as well as for the Exodus offices.

Taylor is also working to build a referral network for people in isolated areas, or who are just coming out or need help with a specific problem. This network could refer people to organizations in their area, as well as specific contact people who might be able to help or offer support. She hopes to begin in New England first, and then expand to nationwide network. Even now, she says, Exodus receives calls from all over the country from people who do not know who to turn to in their cities or states.

As with many lesbian and gay organizations, Exodus is short of money and volunteers. A Grants and Foundations committee is now beginning research for monies which might help fund Exodus, to help establish the programs that Exodus feels are vitally needed by the community, and to help fund programs which Exodus may sponsor in response to needs it does not yet know about in the community.

Exodus is slowly beginning to establish itself as an institution in the greater Boston community — an institution which hopes to bring the community closer together, give it strength, and teach it how to endure. Exodus is, in the words of doctoral student intern Alice Fisher, "a retreat without walls." *The Exodus Center is located at 25 Huntington Ave., 6th Floor, Boston; telephone 617-266-0612.*

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### ADVERTISEMENT PAID FOR BY THE MARIPOSA EDUCATION AND RESEARCH FOUNDATION

The significance of bodily germs and secretions to disease transmission through food and water pollution and public sanitation is well recognized, whereas —

The significance of bodily germs and secretions to disease transmission through sex contact unfortunately has not been taught to the public.

Almost 100 years after universal acceptance of the germ theory of disease, it is appalling that every male and female is still not being taught the responsibility to wash genital and rectal areas before and after sex contact, eliminating those acquired and one's own germs and secretions, in protection of one's own health and that of one's sex partner.

An important health factor is remembering the lower digestive tract as a source of infectious germs including those which may cause urethritis in the male and vaginitis in the female. Here are some highlights from our widely acclaimed booklet (Available in English, French and Spanish.)

### THE NEW VENEREEAL DISEASE PREVENTION FOR EVERYONE

Personal Hygiene is Significant  
to VD PREVENTION and Good Health  
Not to teach washing before and after sex contact is to encourage the spread of sexually transmitted diseases.

#### PAGE 2: PERSONAL HYGIENE - WASHING THE SEXUALLY ACTIVE MALE

Careful washing after sex contact will reduce the possibility of catching VD. The germs that cause syphilis and gonorrhea, as well as some other sexually transmitted diseases, are sensitive to soap and water.

#### WASH BEFORE SEX CONTACT FOR HYGIENIC PURPOSES

**IMMEDIATELY AFTER INTERCOURSE:**  
Soap genitals working a bit of soft mushy soap into urinary opening.  
Rinse.  
Repeat procedure.  
Then urinate (which may sting).

Extended exposure or delay before washing diminishes the effectiveness of this preventive measure. Washing is doubly important since even in the absence of syphilis and gonorrhea, other sexually transmitted germs can cause infections such as NGU (non-gonococcal urethritis) or NSU (non-specific urethritis).

If lubricants are involved in the sex act, use water-soluble preparations that will wash away. Do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

#### PAGE 3: SOME ASPECTS OF PERSONAL HYGIENE AND DISEASE PREVENTION FOR MALE AND FEMALE

Infectious germs which are always found in the lower digestive tract may be transmitted from the rectum during sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastro-intestinal disorders if they enter the mouth (anal-oral route).

The male and female mucous membranes (especially those of the genito-urinary system) are highly susceptible to infection by some of these germs from the rectum, which may cause urethritis in the male and vaginitis in the female. For example: as a result of careless wiping from rectum toward vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal as well as rectal intercourse. Therefore, females must not wipe in the direction of rectum to vagina . . . .

Personal hygiene before and after sex contact can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. Not everyone, unfortunately, has been adequately informed as to the advantages of the bidet. It is not found, for instance, in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex activities.

#### Men and Women: Learn also about—

The significance during treatment of no sex contact which may spread the disease, and particularly during treatment for urethritis, no alcohol which may irritate the GU system, delaying cure. The importance of a follow-up visit to the physician to see if further treatment is required.

For the sexually active male only — the germicidal preparation (Sanitube™) for use after intercourse to prevent gonorrhea and syphilis, available in U.S.A. from certain pharmacists or Sanitube Co., Mt. Kisco, N.Y. 10549.

For the sexually active female — certain commercially available vaginal contraceptive foams, creams, suppositories and jellies, which also have germicidal properties that may prevent VD.

Send your tax-deductible contribution for a copy (quantities available.) Help us educate the public.

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# Classifieds

## JUST FRIENDS

Male cross dresser (closet type) looking for lesbian in her forties, to communicate with. Call 969-6592 after 6 pm to 8 pm. A non-sex relationship. (7)

### PERSONALS

MOUSIE MOUSIE WILDFLOWER  
I... sorry you thought the time was wasted.

I'm sorry you didn't have much fun. But Mother and John their lobsters tasted.

And they enjoyed the summer's sun. Maybe we can do better next week, by ourselves play hide and seek. I love you more than apple air. All my love, Porcupine.

UNO UNO UNO

Hope your birthday was sensational.

### THANK YOU THANK YOU

To those thoughtful, kind people who wrote to the unicorn about possible new living quarters. We still don't know what to do, but we are very grateful for your concern.

PJM

Your note was very touching and I thank you for it. I had not meant to offend you about the typos. All I was saying was that I was not involved in the actual process of proofreading any longer. By the way, the days of weekly meetings and critiques of the paper by anyone but full-time staff are long long gone.

LOUIS C.

Your latest letter with enclosure arrived. Will answer as soon as I can. Take care. With love, NW.

### FREE REM DATE LISTING

Find Mr. Right by the US Mail  
Send SASE for details to  
R.E. Main, 70 Government St.  
Kittery, Maine 03904

TRASHY LESBIAN PAPERBACKS  
are featured in a slide tape show, "Lesbians in Fiction," to be presented at the Oasis Club, 355 Boylston St, Boston, on Sept. 9. PIs arrive betwn 7:30 & 8pm for admittance. \$3, this is "women only" night. Learn about the history of lesbian novels, see pics of many authors, & the outrageous covers & scenes from the "pulps." (8)

### ROMANTIC THIN TOP MALE

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### SEX AD

If you would like to give lesbian/gay input into a sex-positive kids book write Dee Michel c/o GCN, 22 Bromfield St., Boston, MA 02108.

NY ACTOR COMING TO DINNER  
Apt needed to entertain him in one nite Sept (between 11-25). Will swap for editorial/PR or other serv. We're neat, trustworthy. GCN Box 452. (7)

SCIENCE FICTION FANS  
Come to gay programming at World Conf in Denver over Labor Day—look for gay room parties, too! (7)

GM, 41, 5'6", 125 lbs, sks GM for long-term relationship, non-smoker, must be able to relocate. Please write to: Al, 5 W Lord Cavalier Est, Merrimack, NH 03054 or call (603) 424-3313. (7)

Reading/discussion group for lesbian/feminists to begin monthly meetings Sept 20 in Western MD. Write to Reading Group, PO Box 1952, Hagerstown, MD 21740. (8)

GM, 5'10", 33, 162, good shape & Iks, golden blond but thinning hair, sks a new friend w. some emotional commitment, also in good shape, pref working out. Am into massage, meditation (TM), films, teaching, reading about recent & current history, psychology, social sciences & issues, the nuclear problem & politics. Wd like to meet someone w/similar interests, or complete opposite (mechanical or artistic). No strong pref, but am especially into foreigners, Mediterraneans & Latins. I am and seek a man who is at peace w/self & world. Am not, but enjoy people who are, religiously centered, if not sexually hungup. I am not looking for people who are very hairy, effeminate in manner or voice, or over 38 yrs. I enjoy all kinds of sex, but this is not just a sex ad. 367-0095. Please keep trying. (8)

Alone? Why? Men everywhere are finding exciting, compatible relations with Connectors. Write for Brochure 1247 N June 10C, LA, Ce 90038 (10)

### INVEST IN A DYKE LAWYER

A year of GCN salary + Reagan budget cuts = no \$\$\$ for law school for this ex-news editor. Can you help with a long-term, low-interest loan and/or a contribution? Write Denise Sudell c/o GCN. Thanks.

GWM couple, friendly, attractive, new to Worcester area, seek friends single or couple. Call after 9 pm Jon. (617) 632-9561. (6)

YOU DON'T NEED ME  
GF, 31, int high tech, fine arts, music seeks practical, independent gay woman. You are intense, passionate, and too busy to need anyone. You are a little older now, a bit more cautious. Hear me. GCN Box 448. (6)

GWM crossdresser 50 trim sks Bi-GM 45-60? For friendship, etc. GCN Box 449. (6)

### DEAR ADVERTISER

If race is not a crucial issue for you, why put it in your ad? It is not required formula: GWM, GWF are not necessary; GM, GF would do as well, unless you really want it otherwise.

If you wish to respond to a box number in any of our ads, send to GCN Classifieds, Box \_\_\_\_\_, 22 Bromfield St., Boston, MA 02108.

### ROOMMATES

2 LF sk 3rd supportive, open-minded, w/sense of humor to share quiet apt in JP near pond. \$135+. Call 522-4237 eves, wknds.

LF sks LF (pref 25+) to share 2 br duplex in Arlington. Safe, quiet, nr T, yard, fireplace. 213+. 646-5209 eves 6:30-10 pm. (7)

LF sks LF 25+ for sunny 3rd fl apt South St, JP. Lkg for warm ind drug & alcohol-free L. No cigs or pets. 180/mo + util, on T. 524-2494, til 11 pm. (7)

### ROOMMATE NEWTON AREA

GF wanted to share new townhouse w/2 other GWF's. 3 bdrms. \$200 + util. Move in Sept. 1. (617) 254-0197 after 5 pm. (7)

2 L's sk 3rd for nice house in Watertown. \$125 + util. Very cheap. No smoke. Cats OK. Flex availability after 8/22. Near T. 926-7675. Call soon. (7)

LF sks LF to share nice 5 rm apt in W Somerville. No smoking or pets. Semivg. 175/mo + util. Nr T, sec dep. 625-9709 early eve. (7)

2 GF sk 1 GF 24+ for warm & friendly indep apt in Brookline. Rent controlled w/ffireplace, in excell shape! 157/mo htd. Smokers OK. No pets or separatists please. Helena Mon-Fri 492-7100 x 5136 (w), 232-9068 (h). (8)

GF soc wkr sks warm, indep GF to share spac 2 bdrm apt in Newton w/ffireplace/garden. 200/mo + util. Long walk to T. 277-5970. (8)

4 LF sk 5th for warm supportive home in JP. Great house, garden, porch, near pond; Arbo & T. No more pets. Avail Sept. \$150+. Call us, you'll love us. 522-9760. (8)

3 GM sks resp GM to share S End townhouse for now or Sept. 200/mo + util. (617) 482-0965 after 3 pm. (8)

### ROOMMATE FOR 9/1

Prof GWM looking for M roommate to share 3 bdrm, 2 bath, ffir, patio in Back Bay. 325/mo htd. Avail 9/1. 266-7754. (9)

2 GWF skg 3rd for sharing completely furnished cozy three bdrm ranch in Littleton. 225 inc all. Just bring your bed! GCN Box 453. (9)

Mixed household of 4, M/F, Gay/St sks 1 F to round us out. We are coop, independent, working, supportive. Arlington-Camb. 125+ ht. Jeff/Scott 1-688-6700; Cathy 625-1122. (9)

F sks F for 2 br Brighton apt across from T. \$220 each (inc ht). 738-9213 (10-11am), if no ans try 522-8990. (7)

Beacon Hill—2 GMs sk roommate to share 3 bdrm apt. 150/mo inc ht/hw. Avail Sept 1, 367-1394. (7)

AUTUMN BY THE SEA SWAMPSCOTT  
Sunny apt to shr w/one other woman. Bus & train line 25 min to Bos. Rent & length of stay negot. Peg (617) 593-6824 June 685-2480. (7)

3 LF in wonderful 8 rm hse in Dorch. Iking for 1 more. Nr T; garden; sharing & sep space. No cigs. Prefer late 20's-older. 282-9388. (7)

LF sks same to share 2 bdrm apt in Waltham. Nr T & train. \$162 pls util. 25 pls. Avail early Sept. Jan, 891-5679, aft 6 pm. (7)

GM 27 sks same to share 2 bdrm in Fenway \$170/mo + util, ht inc. Non-students pref. 267-2426 days Tues-Thurs, eves Mon/Wed/Fri. (7)

LF sks same 28-39, whse or apt to shr. Desire to be closer to job & school. Will consider any Bost area locale. Pls call 659-2900 aft 6:30pm. (7)

GM Harvard law std, reliable, honest, friendly sks cleaning & chores in yr home in exch 4 rm w/free or reduced rent. GCN Box 451. (7)

GM cpl (31, 29) prof sk 3rd or cpl (M or F) to share house, S End nr hosp. Must be resp & mature. Exc sit, for 9/1. 267-6782. (7)

2 GF ROOMMATES WANTED  
2 GF's 20-30 needed Sept 1 to share 3 bdrm apt w/same in Allston. 250/mo per person inc ht/hw. Secure bldg, yr lease, no pets. 783-9320, keep trying! (7)

### LF 22 sks LF 22-28 for charming, fun 2 br apt in Newton Upper Falls. 225+. May 1. Nr T, Pike, 9, 128. No smokers, cats. Yard, garden, fully furnished. Kelli 964-3245, 4-9 pm or 965-3068, days. (c)

FL 25+ to share 2 br spac, sunny apt w/porches/yd—Oak Sq, Br. No drugs, alcohol, pets. Must be indep, finan resp. 150/mo + util. 787-4170 eves. (7)

GWM 32 prof sks to share 1ge apt on N. Shore, close to T and beach. Good neighborhood. \$100 dep, 160/mo inc ht, days. 593-0322, Lynn. (5)

IMMENSE SOMERVILLE LOFT  
seeks third roommate. Private bedroom & lots of common workspace. \$155/mo incl heat. Call Nancy 628-0617. (c)

GM sks GM or GF to share Irg Back Bay or Brookline apt for 9/1 or 1kg for established household to move into. I am a friendly 30 yr old professional. Jim at Watership Inn 487-0094, PO Box 918, Provincetown. (7)

ARTICULATE GM OR GF  
Allston — 5 rm apt \$140 + util & sec. One F (29) & 1 burned out cat sk GM or GF. Convenient location. 254-3618. Try early & late. (6)

GF, 22, artist/photo, easygoing, whole foods sks GF, Bi OK share 2 br roomy apt JP. Garden, porch, orange & green line. \$125+. 522-9830. nonstdt pref. (6)

GF sks same 25+ to shr 2 br apt Fenway area. \$125/mo inc ht. Avail mid Sept or beg of Oct. Eves 262-7845. Kim. (6)

NEWTON VICTORIAN  
LF large fireplaced room \$250 inc util inc kitchen/LR/porch/yard/pkg. Couples OK but no more pets. Independent smoking OK. 332-6135. (7)

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### GAY AIRWAVES

List of gay radio/cable TV shows in US, Canada. \$1, John Zeh, Box 19158, Cincinnati, OH 45219. (c)

### GCN LESBIAN AND GAY PRISONER PROJECT

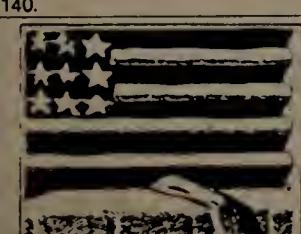
WE SEND FREE SUBS, BOOKS (WHEN AVAILABLE) AND RUN PENPAL ADS (THERE'S SOMETIMES A LONG WAITING LIST BECAUSE SPACE IS LIMITED!), AND LITTLE BY LITTLE WE'LL BE LOOKING FOR OTHER WAYS TO SUPPORT LESBIANS AND GAY MEN BEHIND BARS (WITH LETTERS OF PROTEST FOR MISTREATMENT OR DENIAL OF RIGHT TO RECEIVE GCN AND WITH ARTICLES ON THE POLITICS OF "CRIME" AND PUNISHMENT). WE REALLY NEED HELP DOING THESE THINGS. IF YOU CAN HELP WITH YOUR TIME OR A CONTRIBUTION, SEND TO LESBIAN AND GAY PRISONER PROJECT OR CALL MIKE AT GCN. THANKS!

Paralegal ready to help other prisoners with legal aid. (Send postage for replies). Also, would like to write someone out there. I'm very interested in the occult. Dan Goodrich, Box 14, Unit 7, #13304-A, Boise, ID 83707.

I am writing this in hope that you and your readers will find it in their hearts to write to me. I will be down for 21 months and will answer all correspondence. Am interested in art, music, nature, books, education and research into the criminal justice system. Thanks: Terry L. Barkley #C-30333, P.O. Box "A", San Luis Obispo, CA 93409.

18 year old first time in prison would like to relate with people who will try to understand me as a person. I have no hangups and my interests are many. With so many people out there like me, why should 2 suffer loneliness & Aloneness? Please write: Steven Molen, #10062, P.O. Box 41, Michigan City, IN 46360.

Wishing to correspond with someone, maybe to become more than just friends. In this world of mello madness there's very few real people out there whom are for real. Jerry D. Watson, #155-533, P.O. Box 69, London, OH 43140.



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### GCN SPECIALS

CASSETTE RECORDERS NEEDED!  
If you have an old cassette recorder (that works!) which you don't use any more, and would be willing to give to GCN for interviews, etc., please send it to us at GCN, 22 Bromfield St., Boston, MA 02108. Thanks!

Volunteer typists needed. Set your own hours. Call Amy or Mike at 426-4469 and they'll tell you what is needed at the time. Thank you.

### LOST NOTEBOOK

Coming home from NYC, Sunday, June 28, left small, olive-green zippered notebook in women's room in Howard Johnson's in Darien, CT. It has sentimental value. If found, please contact N. Walker, 22 Bromfield St., Boston, MA 02108 or call (617) 426-4469. Thank you.

### ORGANIZATIONS

#### D.O.B.

Support organization for lesbians, 1151 Mass Ave, Camb. Old Camb Bap. Raps every Tues & Thurs, 8 pm. 35+ raps 2nd Weds & last Fri, 8 pm. Softball all Sundays, 3 pm, thru Oct. Magazine Field. Bi-monthly magazine FOCUS \$8.00. Monthly social & fund-raising event. Info & office hrs 661-3633. All women invited to participate. (c)

### NGTF NEEDS YOU

Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearinghouse, religious reforms, corporate non-discrimination statements, more! Help support our work — join now. \$20 membership (\$5 limited income) includes Newsletter, NGTF, 80 Fifth Ave. Rm. 1601, New York, NY 10011.

### JOIN INTEGRITY

Gay Episcopalians and Friends. Chapters in major cities, worship program, social events. Free publication sample on request. Write J. Lawrence, 10 Mercier Ave., Dorchester, MA 02124. (617) 262-3057.

In New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30pm using facilities of Unitarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 691-0388. (15)

### BOSTON LESBIAN/GAY CATHOLICS

Dignity/Boston sponsors a liturgy for Lesbian/Gay and concerned Catholics every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St., at 5:30 pm. For info call Dignity/Boston M-F 7-10 pm, Sun 2-5 pm, 536-6518. DIGNITY/BOSTON 355 Boylston St, Boston, MA 02114. (c)

### GAY/LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN calendar, call 628-3986 or 524-1617 or write PO Box 11, Camb MA 02138. (36)

### JONAH COMMUNITY CHURCH OF NEW BEDFORD

Sunday Service: 7:00 pm at First Unitarian Church, Eighth & Union Sts. Rap group Mondays, 7:30' Bible Study Tuesdays, 7:30 at the Parsonage: 321 Union St. (617) 997-5601. PO Box L83, New Bedford, MA 02745-0083. God Is Love. (7)

### WORCESTER/CENTRAL MASS.

Gay Men/lesbians Dignity/Integrity for Catholics & Episcopalians. Call (617) 756-1038 till 5 pm or leave message. Worship/fellowship/support. (12)

### NH LAMBDA

Box 1043, Concord, NH 03301. Concord: 244-3875, 746-3339; Dover/Portsmouth: 431-1541. CRISIS LINE: 483-2592, Sun, Mon, Wed 6-9 pm. A statewide organization, meeting the third Saturday of every month. Support, education, and political action, since 1976. (45)

### ORGANIZATIONS

Gay/lesbian literature catalogue, 60 pp annotated—fiction, biography, politics, classics, self-help, etc. \$1.50 to: A Different Light, Box 4014, Santa Monica Blvd, Los Angeles, CA 90029. (102)

### GRAB ITT

Read *In These Times*, the independent national socialist newspaper. Each week brings fresh and responsible socialist analyses of critical issues & unique features. Congressman John Conyers says we're "invaluable." SF Supervisor Harry Britt supports us. Why don't you read us? 6 mo sub/10.95. In *These Times*, 1509 N. Milwaukee, Dept A, Chicago, IL 60622. (29) (30x)

### FOCUS

A Journal for Lesbians. America's oldest literary mag for lesbians. 11 yrs continuous publication. Fiction, poetry, reviews, essays, graphics. Quality our only criterion. Submissions as well as subscriptions always welcome. Or come see us, first Weds of the month, 7pm at OCBC, 1151 Mass. Ave., Camb, MA 02138, or DOB office. \$8/yr for 6 issues. \$1.35 + 40c postage for sample copy, \$5.00 for 6 issues, Box 277, Astor Station, Boston, MA 02123. (c)

### Prisoners

I am working on a project to put together a network of paralegals (jailhouse lawyers) in prison to help lesbians and gay men behind bars bring their problems to the attention of state and federal officials and of the public. All who are interested in assisting with the project or who are in need of assistance should contact me at this address; Lee Goldstein, IV, LLB, P.O. Box A-E, San Luis Obispo, CA 93409.

I'm in here for the Infamous Crime Against Nature (consenting adults) and am fighting it as best I can. I could use some legal help though. I'd also like to be able to write someone. I like to play music, study law, and do outdoor sports. Ernest Duane GRIERSON, Ada County Jail, 7200 Barrister Dr., Boise ID 83707.

Sincere author of gay fiction/fantasy seeks someone out there who would like to help me whittle away the hours. True blue and faithful only, please. P.L. Schmidt, Box 900-28939, STU-164, Jefferson City, MO 65102.

10 years for a bad check. And I'm being refused parole because I have a love in here (who they've separated me from now by putting him in maximum security). My nurse's license expires this year and just generally things are looking down. If anyone out there would care to write me to share some spirit, I'd appreciate it. David A. BRUCE, Box 7-A015516, Deer Lodge, MT 59722. I would like to correspond with gays out in the free world. Please write, Michael Weber, P.M.B. #84407, Camp-C, Bear-3, Angola, LA 70712.

I am very lonely here and really need someone. It must be for real, I've been hurt too many times. Please write: Gary Webb, #109102, Box 548, JHCC Lexington, OK 73051.

I have no real contacts inside or out that I can talk to about being gay. M or F please write, James H. Hanson #17476, Unit 7-C5, Box 14, Boise, ID 83707.

Gay couple getting out in Dec. would like to correspond with other couples. Please write: B. Elkins #101604, P.O. Box 14, McAlester, OK 74501.

In touching thoughts I send this to you in hope that you acknowledge me too. Seek and you shall find: Maurice Mucheridson, #155609, P.O. Box 799, Marquette, MI 49855.

My main concern is making contact with the outside gay world and hopefully finding & building a relationship with someone. Please write, Tony Eden #158-960, P.O. Box 69, London, OH 43140.

Warm, understanding, and attractive man. Would like to be in touch with my brothers & sisters of the gay community. In superb shape both mentally and physically. Will answer all. Address all replies to: Jesse Bowden, P.O. Box #128, Waymart, PA 18472.

Jack Kunsman is a jailhouse lawyer and would like to help other gay and lesbian prisoners with their legal problems when he's able. If you are interested, or if you are in a position to help yourself, write to Mike Riegler, c/o GCN (since prisoners can't generally correspond with other prisoners) and we'll see what kind of network can be set up. BE PATIENT! Don't expect "miracles" (like quick responses or money, for example). This is a beginning.

Looking for someone in the Boston area to write to so we can develop a relationship. I am 42 and will be getting out before long. If you need someone to share your love with please write soon. Francis SULLIVAN Jr. 063128, Box 1100-1331, Avon Park, FL 33825

Found GCN in the prison yard and I would like to say that I like the Community Voices best. I played 'man' for many years, you know. Now I want to be myself. I'd like to try to get a penpal. Thank you. Jerome ROGERS, 88133 Camp J Gator 2, Angola LA 70712.

I would love to see an article in your paper about sex in prison. I hope you can get the info soon and print one. I'll try to get some here to write about and send it to you and maybe it will help. I'd also like to put an ad in GCN so I can hear from the people out there. It helps to hear. Glenn PRICHARD, 88621 Box 514, Granada, OK 73547.

I'm a hard fight, it takes a lot out of me but I am still in there. I could really use the companionship of some mail to make the days sweeter. Peace, Thomas M. HIGH, p1004. State Correctional Institute, Dallas, PA 18612.

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### PLEXUS

San Francisco Bay Area Women's Newspaper since 1974 brings you monthly feminist news, reviews, features, community forum, calendar & more. Subs are just \$8/yr; sample copy \$1. 545 Athol Ave, Oakland, CA 94606. (1/mo)

Monthly calendar of women's events in Maine, New Hampshire and Vermont. \$1 for sample issue. \$7.50 per year. Write: Full Circle, P.O. Box 235, Contook, NH 03229. (15)

### MAIL ORDER LESBIAN

Feminist annotated booklist — send three first class stamps. Womanspace Bookstore, Box GCN, 2401 N 32nd St., Phoenix, AZ 85008. (9/8 or even)

Free lesbian catalog of books, send two 15¢ stamps, Womankind Books, Dept GCN, 1899 New York Ave., Huntington Station, NY 11746, (516) 427-1289. (12)

### HOW GAY IS YOUR LIBRARY?

Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how to do if library refuses your request; why gay books are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215)382-3222.

Subscribe to BIG MAMA RAG, a monthly feminist newsmag. \$6 per year, \$10 outside the U.S., FREE to prisoners. Contact BMR, 1724 Gaylord, Denver, CO 80206.

### THE BOSTON GAY REVIEW

A quarterly of criticism devoted to the Arts and our developing lesbian and gay male lifestyles in general, with a particular interest in small press publication, welcomes review copies, authors' queries, and subscriptions: \$5.00 for 6 issues, Box 277, Astor Station, Boston, MA 02123. (c)

### FOCUS

A Journal for Lesbians. America's

# Calendar

## weekly events



**Boston, MA** — Chiltern Mt. Club. Regularly scheduled sports events (with info #s): volleyball (Dee 266-2147); running (825-0181); swimming (227-5383); tennis (744-5498); basketball (236-1914); rollerskating (254-7764).

**Boston, MA** — Gay Recreational Activities Committee (GRAC). Regularly scheduled events: basketball, swimming, volleyball and running. Info: 327-2620.



## sunday

**Boston, MA** — Oasis, a Coffeehouse with entertainment. Tonight: Open hoot. Bring your talents and your instruments and sign up at the door. 355 Boylston St. (chapel entrance) Doors open at 7:30pm. No admittance after 8:30pm.

**Boston, MA** — "Boston's Other Voice," weekly discussions of problems facing the gay community. News, interviews, calendar, music. 10:30pm. (WROR, 98.5FM)

**Boston, MA** — Gay and Lesbian Physicians of New England. Meets every 2nd Sunday at 2pm. Info: (617) 482-6874 or 247-5485.

**Cambridge, MA** — Women's Non-competitive Softball. Magazine Field. Memorial Dr. and Magazine St. (across from Stop 'n Shop). All women welcome. 3:15-5:15pm. Sponsored by DOB.

**Boston, MA** — Musically Speaking, women's programming. Music, ideas, announcements. Call Melanie at 494-8810 with events and comments. (WMBR-FM 88.1) Sundays, 1-3pm.

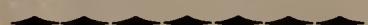
**Boston, MA** — Oasis, a coffeehouse with entertainment. Tonight: bring your talents and instruments and sign up at the door. 355 Boylston St. (chapel entrance). 7:30pm. \$2. All are welcome.

**Orleans, MA** — Shoreline, a gay social group alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA 02653.

## coming events



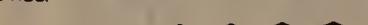
**Cambridge, MA** — The Second Wave, a feminist journal of radical politics and literature, is opening its collective to new members. We're seeking women with a strong interest in editorial and administrative work, fundraising and distribution, and/or promotion. Radical politics and a willingness to make a serious commitment are also required. For more info call Sally at 232-0117 or Pam at 666-2851.



**Boston, MA** — Charles River Race. 5000 and 10,000 meters along the Esplanade on September 19. Info: 825-0181. See News Notes, page 2.



**Boston, MA** — Recent Works on Paper, by artist Steven Miller. The Bookstore Cafe Gallery, Quincy Market Gallery. Sun-Thurs 10am-10pm. Fri-Sat 10am-midnight. Aug. 16-Sept. 5. FREE.



**Greenfield, MA** — Gay Men of Franklin County. Every third Sun. Green River Cafe, Os-good St. 7pm.

**Boston, MA** — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm

**Acton, MA** — Central Middlesex Social Club meets at 7:30pm. Info: Call Joe at 263-9607. All are invited.

**Concord, NH** — NH Coalition of Lesbians and Gay Men. First Sunday of the month. 1:5pm. Statewide political action group. Info: (603) 485-3144.

**Cambridge, MA** — Merrymount Musical Society, a musical group for gay men and lesbians, and offering informal concerts. Interested musicians (& listeners!) call Mark 236-4888, Ra-chael 742-7997 or Frank 266-9423.

**Northern VT/NH** — League of Gays (LOGS), a gay men's support group, meets on the first and third Sundays for business meeting, socializing and a meal. Info: (802)633-4047 or 626-3618, or write: Box 703, St. Johnsbury, VT 05819.

## monday

**Watertown, MA** — Parents and Friends of Gays meet on the first Monday of the month at 7:15pm sharp. During July and August these meetings will be held at 249 Watertown St. (Rt. 16). Info: 542-5188. Mailing address: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.

**Portsmouth, NH** — Seacoast Gay Men. 7pm. Info: P.O.Box 1394, Portsmouth 03801.

**Nashua, NH** — Meeting of Nashua Area Gays. 8pm. Info: Paul 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

## tuesday

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) is having a new person's orientation meeting every week. This is a chance for newcomers to meet and talk in a small group. 7pm. 128A Tremont St. 4th floor (across from Park St. T stop). Info: 338-9472

**Boston, MA** — Boston Tea Party 2 1/2 meets at Dignity, 355 Boylston St. 7pm. To organize the response of the community to the loss of our liaison to the mayor's office. All interested parties welcome.

**Bridgewater, MA** — South Shore Lesbian and Gay Alliance meets every Tuesday. Info: 583-8447.

**Brattleboro, VT** — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

**Cambridge, MA** — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

## sept 23 sun

**Danvers, MA** — North Shore Gay and Lesbian Alliance presents a Summer Buffet at Flash in the Pan Diner, Rt. 1 North. 6:30 pm. Tickets \$7. 745-9555.

## 26 wed

**Cambridge, MA** — Craftswomen meeting in New Words, 186 Hampshire St. (basement) to plan crafts fair. 7pm. Info: 876-5310.

**Cambridge, MA** — Cambridge Women's Center invites all women to the last of our series of informal discussions for the summer on Ageism. 46 Pleasant St. 8pm. Info: 354-8807.

## 27 thurs

**BOSTON, MA** — GCN IS ON VACATION THIS WEEK SO SAVE UP YOUR LAYING OUT ENERGIES UNTIL NEXT WEEK (SEPT 3) AND GET READY FOR A HOT FALL!! ENJOY!

**Cambridge, MA** — Gay Professional Men's Group. An evening of outdoor games and food. Last initials A-L bring a drink and sports equipment; last initials M-Z bring food and sports equipment. Meet at 7pm at MIT Student Union steps, 84 Mass. Ave.

## 28 fri

**BOSTON, MA** — GCN IS ON VACATION THIS WEEK SO SAVE YOUR STUFFING ENERGIES TIL NEXT WEEK (SEPT 4) AND COME THEN, READY FOR A HOT FALL (AS IT WERE)!

**Uxbridge, MA** — Support and Discussion Group for Lesbians. Eves, 7:30pm. Info: 278-5475.

**Hartford, CT** — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

**Cambridge, MA** — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.). Info: 876-6883.

## wednesday

**Boston, MA** — Gay Youth Rap. Boston Alliance of Gay and Lesbian Youth (BAGLY). For all between the ages of 14 and 22. 7-9pm. 128A Tremont St. (near Park St. stop), 4th floor. Info: BAGLY 338-9472 or the Hotline: 426-9371.

**Boston, MA** — Walk-In VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 287-7573.

**Boston, MA** — Sons of the Suns, a weekly meeting for homeless gay men over 18. Center Club, 48 Boylston St. (second floor). 9:30am. Info: 247-9141.

**Boston, MA** — Massachusetts Gay Political Caucus meets at 7:30pm every 2nd and 4th Wednesday of the month. Info: 471-8404.

**Boston, MA** — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

**Cambridge, MA** — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

**Lynn, MA** — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

**Providence, RI** — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

**Boston, MA** — N.U. Lambda, Northeastern's social/sport group for lesbians and gay men and their friends, meets every Wednesday at 266 Ell Center. 7pm.

**Hampden County, MA** — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

## thursday

**BOSTON, MA** — GAY COMMUNITY NEWS NEEDS HELP PROOFREADING AND LAYING OUT THE PAPER. NO EXPERIENCE NECESSARY. PROOFREADING BEGINS 5:15 AND LAYOUT ABOUT 7:30. REFRESHMENTS AND GOOD TIMES!! 22 BROMFIELD ST. (NEAR PARK ST.) INFO: 426-4469.

**Boston, MA** — Oasis Club. Food, disco, rap sessions and games. 9pm-4am every Thursday. 79 Broadway St. (Bay Village) in the Downtown Club. Gay club for everyone 18 and over. \$3 membership. Info: 338-8831.

**Boston, MA** — Potluck dinner meeting for Lesbian Lawyers and Legal Workers. This group is just beginning. Come, socialize, plan other activities and the organization's direction. 7pm. Info (directions, etc): 262-7546 (even) or 723-6327 (days).

## 29 sat

**BOSTON AND SURROUNDING COMMUNITIES** — TAKE BACK THE NIGHT MARCH. FINAL RALLYING POINT: ROBERTO CLEMENTE PARK (NEAR THE ROSE GARDEN AND THE MUSEUM OF FINE ARTS, ACROSS FROM 150—or so—PARK DRIVE. 9:30PM. FOR INFO ON STARTING POINTS AND TIMES CALL ALLSTON/BRIGHTON (DENA) 787-1418; BOSTON (BONNE/DANA) 783-0709; CAMBRIDGE/SOMERVILLE (SOMERVILLE WOMEN'S CENTER) 623-9340; DORCHESTER (LINDA/SUSAN) 265-2857; JAMAICA PLAIN (CITY LIFE/WOMEN'S SAFETY COMMITTEE) 524-3541; ASL INTERPRETED, GROUPS WILL BE FORMED AT THE END OF THE RALLY SO WOMEN CAN WALK SAFELY TO PUBLIC TRANSPORTATION, CHILDCARE PROVIDED (CALL 277-3268), MEN INTERESTED IN SUPPORTING THIS MARCH CALL OASIS 776-3452 OR MCC 523-7664.

## 30 sun

**Boston, MA** — Join the Lesbian and Gay Focus of PAM (People's Anti-War Mobilization) at an All-city Mobilizers meeting. Community Church of Boston, 565 Boylston St.

**Boston, MA** — North American Boy Love Association (NAMBLA) will meet every 2nd Thursday of the month at Glad Day Book Shop, 22 Bromfield St. (near Park St. T stop) 8pm. (Except during July and August. Next meeting Sept. 9). Info: 542-0144.

**Boston, MA** — The Lesbian and Gay Focus of PAM (People's Antiwar Mobilization) meets every Thursday from 7:30pm at the PAM office in the Freedom Center, 355 Boylston St. Help to organize our resistance to Reaganism in Boston and nationwide at the All-peoples' Congress in Detroit and the National Days of Resistance in November. Info: 424-1176.

**Boston, MA** — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 426-7351.

**Cambridge, MA** — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

**Bridgewater, MA** — South Shore Gay and Lesbian Alliance. Social/supper every other Thursday. Info: 583-8447.

**Northampton, MA** — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

**Worcester, MA** — "Straight Talk About Gays", a free form radio show with news, announcements, music, poetry, in-depth interviews and raps. 8:15pm. WCUW, 91.3FM.

**Cambridge, MA** — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

## friday

**BOSTON, MA** — WE NEED HELP SENDING OUT GCN EVERY FRIDAY EVENING. COME BY FOR A FEW HOURS ANYTIME AFTER 6 AND SHARE ENERGY, REFRESHMENTS AND GOOD TIMES!! WOMEN AND MEN WELCOME. 22 BROMFIELD ST. (NEAR PARK ST.)

**Hartford, CT** — Your Turf, a weekly drop-in center for gay and lesbian teenagers. 7-9pm at the Hill Center (upstairs), 350 Farmington Ave. Sponsored by the Coalition of Sexual Minorities.

**Pittsfield, MA** — Lesbians United meetings. Info: Women's Services Center, 499-2425.

**Concord, NH** — Central NH Men's Support Group. Meets every Friday eve at 67 Thorndike St. Info: Joe 224-6931.

## saturday

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center and occasional trips/activities for lesbians and gay youth 14-22. 1pm on 128A Tremont St. (across from Park St. sta.) 4th floor. Info: BAGLY 338-9472 (esp Wed & Thurs eves) or 426-9371 (eves).

Lesbians and gays have a crucial role to play in this coalition of women's, third world, labor and student groups. For more info: 424-1176.

**Boston, MA** — Chiltern Mt. Club. Ipswich River Canoe trip. Info: Wayne (617) 536-3496 or Anne 846-1188.

**Gloucester, MA** — Maenad Magazine and Ten Pound Island Books Co. invite you to an Open House/Benefit at the bookstore, 93 Main St. A film presentation of "The Yellow Wallpaper" (based on the book by Charlotte Perkins Gilman) and "There Is a Word" and light refreshments. \$2.50 at the door.

**Randolph, MA** — Splash 'n' Boogie Party at the Randolph Country Club sponsored by Am Tikva. Swimming, food, and dancing available. 11am-5pm. Info: 783-3007

**Hancock, NH** — A women's picnic. At the Field and Forest Recreation Area, Rt. 1375. 10am to dusk. Music, dancing, cookout, cash bar, games. Advanced tickets sales only. Call: (603) 889-1416. (617) 453-9854, 798-3255, 987-1153 or 926-5607. \$6 per person.

## sept 3 thurs

**Boston, MA** — The March for Jobs Coalition will sponsor a march for equitable employment and services for Boston's unemployed. Meet at Blackstone Park in the South End (near Dover and Northampton stops) between 10:30 and 11am for the March which will end at City Hall Plaza with a rally and speakers.

The deadline for Calendar Items is Tuesday at noon for the following issue.